A COLLECTION OF Private Devotions; IN THE PRACTICE OF *The Ancient Church*, CALLED The Hours of Praier.

As they were after this manner publiſhed by Authority of Q. ELIZ. 1560.

TAKEN

Out of the Holy Scriptures, the Ancient Fathers, and the Divine Service of our own Church.

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A COLLECTION OF Private Devotions.

The fifth Edition.

A

BRITISH
MUSEUM

THE TABLE.

A Preface touching Praier, and the Forms of Praier.

Of the Calendar, and the ſpecial uſe thereof in the Church.

The Calendar of the Church, with the memories of ſuch Holy men and Martyrs as are therein regiſtred.

A Table of the moveable Feaſts.

A Table of the Faſting-daies.

The Creed, the Lord's Praier, and the ten Commandments.

The duties enjoyned, and the ſins forbidden in the ten Commandments.

Divers Principles of Religion.

OF the ancient and accuſtomed times of *Praier.* pag. 3.

Short Praiers at our awaking, up-riſing, apparelling, &c. 13

An Hymn preparative to Praier. 18

The *Hours* of Praier. 21

Of the diviſion of the Hours. 23

The *Firſt* Hour, or Morning Praier. 25

The Antiquity of the Mattins. 27

Preparatory Praiers to all the Hours. 37

The *Morning* Praiers. 39

The Lauds at Morning Praier. 51

The *Third* Hour of Praier. 69

The ancient uſe of Praiers at the Third Hour. 71

Praiers for the Third Hour. 74

The *Sixth* Hour of Praier. 85

The ancient uſe of Praier at the Sixth Hour. 87

Praiers for the Sixth Hour 90

The *Ninth* Hour of Praier. 99

The ancient uſe of Praiers at the Ninth Hour. 101

Praiers for the Ninth Hour. 104

The *Veſpers*, or *Evenſong*. 113

The ancient uſe of Evening Praier. 115

Praiers

The Table.

Praiers for the Evening. 119
The *Compline*, or Praiers before Bed-time. 131
Praiers at Bed-time. 137

The Seven *Penitential Psalms*, with the Litany and Suffrages. 139
The ancient use of *Litanies*. 156

The *Collects* for the Sundaies and Holydaies through the year. 169
Of *Advent* Sunday. 171
Of *Septuagesima* Sunday, &c. 181
Of *Ashwednesday*, or *Lent*. 186
Of the Week before *Easter*, called the *Holy Week*. 195
Of *Easter* day. 203
Of Monday and Tuesday in *Easter* Week. 207
Of the first Sunday after *Easter*. 209
Of *Whitsunday*, or the Feast of *Pentecost*. 213
Of *Trinity* Sunday. 215
The Collects proper for other *Holydaies*. 226

Praiers before and after the Receiving of the Blessed *Sacrament*. 235
Divers Forms of devout & penitent *Confessions*. 246
A devout manner to receive *Absolution*. 251
Praiers for the King. 257
Praiers for the Queen. 270
Praiers for the four *Ember weeks*. 273
Of the *Ember* Fasts. 275
Praiers for the Sick. 291
Praiers at the hour of Death. 302

Praiers and Thanksgivings for sundry purposes. 315
For the whole Estate of Christ's Church. 317
For our Parents. 319
For our Children. 321
For Women with Child. 322
For recovery from Sickness. 324
For Peace. ib. & 325
For deliverance from the Plague. 326
Upon the King's Anniversary day. 328
Upon the Anniversary day of our Birth. 329
Upon the Anniversary day of our Baptism. 330
A Praier of S. *Augustine*. 332
The Conclusion and Blessing. 333 & 334

The End of the Table.

THE PREFACE,

TOUCHING PRAIER, AND *The Forms of Praier*:

The Fountain and Well-ſpring from which they all proceed, being that perfect Form of Praier which Chriſt taught his Diſciples.

FOR the good and welfare of our Souls, there is not in Chriſtian Religion any thing of like continual uſe and force throughout every hour of our lives, as is the ghoſtly Exerciſe of *Praier* and *Devotion*.

Which the holy Apoſtles obſerving their Lord and Maſter ſo

frequently to uſe, in the [a] *Morning* before day, in the [b] *Evening* before night, and otherwhiles to ſpend the [c] *whole Night* in Praier, accounted it their duty alſo to be followers of his example and practice, as being a matter of high importance, and great benefit thereby to be obtained.

[a] S. Mark 1. 35.
[b] S. Matth. 14. 23.
[c] S. Luke 6. 12.

And therefore they addreſſed themſelves to Him, deſiring Him to teach them how to pray, as S. *John* the *Baptiſt* had alſo taught his Diſciples. For which end and purpoſe, our Saviour taught and [d] preſcribed them a *Form of Praier*, ſo abſolute and ſo perfect, as never was the like made before; which, from him who made it then, was ever afterward called *The Lord's Praier*.

[d] S. Luke 11. 2. S. Mat. 6. 9.

A *Praier*, whereby we have not onely Chriſt's *Name* to countenance our ſutes, (*in whoſe name if we aske any thing*, as we ought to doe, he hath aſſu-

red

red us in his Holy [e] Goſpel that *we ſhall obtain it*;) but Chriſt's own *word* alſo, who himſelf is our [f] Advocate, and being beſt acquainted with the Laws and Phraſes of his Father's Court, hath both for matter and form drawn up ſuch ſupplications for us as will be moſt available and prevalent with Almighty God. And though men ſhould ſpeak with Angels tongues, yet words that will be more pleaſing to the ears of God then thoſe which the Son of God did compoſe cannot poſſibly be uttered; nor can any Praiers be ſo well framed as thoſe that are made by his bleſſed Pattern.

[e] S. John 16. 23.

[f] 1 S. John 2. 1.

It is for this cauſe called by the Fathers [g] *The Praier of all Praiers*, and the *Rule* or *Square* whereby all our Petitions are to be formed; having likewiſe been thus uſed in all ages of the Church, not onely as a common part of her Praiers and Service, but

[g] S. Aug. *Serm.* 2. *poſt Pent.* Tertul. *de Orat. cap.* 9. *Legitima Oratio*, The Praier that is a Law to all other Praiers.

but as the chief and fundamental
part of them, the Ground where-
upon she builds, the Pattern
whereby she frames, and the
Complement wherewith she
perfects all the rest of her hea-
venly Devotions, framing them
all as this is framed, with much
efficacy, though not with any
superfluity of words.

Thus we begin at this day all
our Church-Services with the
Lord's Praier, and lay it as a
foundation whereon to build
the rest of our Petitions that
follow, sometimes continuing
(as after the *Creed*) and some-
times perfecting (as after the
blessed Sacrament) our most ho-
ly Devotions with it; thereby
supplying with the fulness of
that one whatsoever may be de-
fective in all our other Praiers.
Præmissâ legitimâ Oratione (saith
Tertul.) *quasi fundamento acci-
dentium, &c.* [This is the Law
we go by, the ground-work and
the Guide of all those holy Prai-
ers

ters that Chriſtians uſe to make.]

A part of which ancient Pie-ty are *theſe daily Devotions and Praiers* that hereafter follow; the *Praiers* which, after the ſame manner and *diviſion of* * *Hours* are here they are, having hereto-fore been publiſhed among us by *High and Sacred Authority*, are now alſo renewed, and more fully ſet forth again, as for ma-ny other, ſo chiefly for theſe four Reaſons.

* *Horarium Regiâ authoritate editum*, &c. The Horary ſet forth with the Queen's Authority 1560 and renewed 1573. Imp. with privilege at *London* by *William Seers*.

1. The Firſt is, to continue and preſerve the authority of the ancient *Laws*, and old godly *Canons* of the Church, which were made and ſet forth for this purpoſe, that men, before they ſet themſelves to pray, might know what to ſay, and avoid, as near as might be, all extemporal effuſions of irkſome and indigeſted Praiers, which they uſe to make, that herein are ſubject to no good order or form of words, but pray both what, and how, and when they liſt. Therefore

but as the chief and fundamental part of them, the Ground whereupon ſhe builds, the Pattern whereby ſhe frames, and the Complement wherewith ſhe perfects all the reſt of her heavenly Devotions, framing them all as this is framed, with much efficacy, though not with any ſuperfluity of words.

Thus we begin at this day all our Church-Services with the *Lord's Praier*, and lay it as a foundation whereon to build the reſt of our Petitions that follow, ſometimes continuing (as after the *Creed*) and ſometimes perfecting (as after the *bleſſed Sacrament*) our moſt holy Devotions with it; thereby ſupplying with the fulneſs of that one whatſoever may be defective in all our other Praiers. *Præmiſſâ legitimâ Oratione* (ſaith *Tertul.*) *quaſi fundamento accidentium, &c.* [This is the Law we go by, the ground-work and the Guide of all thoſe holy Praiers

ers that Chriſtians uſe to make.]

A part of which ancient Piety are *theſe daily Devotions and Praiers* that hereafter follow; *Praiers* which, after the ſame manner and *diviſion of* * *Hours* as here they are, having heretofore been publiſhed among us by *High and Sacred Authority*, are now alſo renewed, and more fully ſet forth again, as for many other, ſo chiefly for theſe four Reaſons.

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fore among the Eccleſiaſtical Laws made in the time of *Carolus Magnus* we find this to be one; *Orationes, quæ ab Eccleſia probatæ non ſunt, rejiciantur.* (i.) [Let no Praiers be uſed but thoſe which are allowed by the Church. *Microl. de Eccleſ. obſer. cap.* 5.] *Conc. Carthag.* 3. Can. 23. *Quaſcunque ſibi preces aliquis deſcribit, non eis utatur, niſi priùs eas cum inſtructioribus contulerit.* (i.) [What Praiers ſoever any man hath framed for himſelf, let him firſt acquaint thoſe that are wiſe and learned with them, before he preſumeth to uſe them.]

And the reaſon is given in the 12. *Canon* of the *Milevitan Council*, which was alſo repeated in the 70. *Canon* of the *Council of Africk*, *Nè fortè aliquid contra fidem, vel per ignorantiam vel per minus ſtudium, ſit compoſitum.* (i.) [Leſt either through ignorance, or through leſs care then is fit, any thing be

ſaid

ſaid which is not conſonant to the Faith of Chriſt's Church.]

And that men may not think theſe Rules are to be applied to *Publick Praiers* onely, and not to *Private*; let them weigh thoſe words in the *Council* of *Carthage*, [*Quaſcunque ſibi preces*, &c. *The Praiers which a man makes for himſelf*, &c.] And let them conſider, that when Chriſt had bidden us enter into our chamber and pray *privately*, preſently he ſets us a *form* to pray by even there *in* ſecret, S. *Matth.* 6. 6, 9. By which paſſages thoſe Praiers are chiefly allowed and recommended unto us, (for all ſudden and godly ejaculations are not to be condemned) which with good advice and meditation are framed beforehand by them that beſt know what belongs thereunto: That ſo through this means the worthieſt part of our Chriſtian duty to God-ward

might ſuffer no ſuch ſcandal and diſgrace as otherwhiles it is forced to do; and that when we ſpeak to or call upon the awfull Majeſty of Almighty God, we might be ſure to ſpeak in the grave and pious language of Chriſt's *Church*, which hath evermore been guided by the Spirit of God and the Holy Ghoſt; and not to loſe our ſelves with confuſion in any ſudden, abrupt, or rude dictates, which are framed by Private Spirits and Ghoſts of our own. In regard whereof our very *Prieſts* and *Deacons* themſelves are for their *private* and daily *Praiers* * enjoined to ſay the *Morning* and the *Evening Devotions* of the *Church*; and when at any time they pray or bid the *Praiers* before their *Sermons*, there is a *ſet form* o

* *Preface before the Com. Book* in fine. *All Prieſts and Deacons ſhall be bound daily to ſay the Mattins and the Even-ſong, either openly or privately* as it was of old ordained in the Councell at *Venice* under *Leo* the firſt, *can.* 14. and in the Council of *Meaux*, *can.* 5.

word

words [a] preſcribed for them to uſe, that they alſo might know, it is not ſo lawfull for them to pray of their own heads, or ſuddenly to ſay what they pleaſe themſelves.

[a] *Injunctions*, cap. ult. *and* can. 55 *in the Book of Canons and Conſtitutions Eccleſiaſtical.*

2. The Second is, to let the world underſtand that they who give it out, and accuſe us here in *England* to have ſet up a **New Church* and a *New Faith*, to have abandoned *all the Ancient Forms of Piety and Devotion*, to have taken away all the *Religious Exerciſes and Praiers of our Fore-fathers*, to have deſpiſed *all the old Ceremonies*, and caſt behinde us the *Bleſſed Sacraments of Chriſt's Catholick Church*; that theſe men doe little elſe but betray their own infirmities, and have more violence and will then reaſon or judgment for what they ſay; the common Accuſations which, out of the abundance of thoſe partial affections that tranſport

* *Sanders* de ſchiſm. Angl. *Calvin. Turcis. Briſt.* Demon. *Certain Artic.* or forcible Reaſ. *Art.* 1. and the common conceit of moſt *Recuſant Papiſts.*

them the wrong way they are pleaſed to bring ſo frequently againſt us, being but the bare Reports of ſuch people as either do not or will not underſtand us what we are.

3. The Third is, That they who are this way already religiouſly given, and whom earneſt letts and impediments do often hinder from being partakers of the *Publick*, might have here a Daily and Devout order of *Private Praier*, wherein to exerciſe themſelves, and to ſpend *ſome hours* of the day at leaſt (as the old godly Chriſtians were wont to doe) in God's holy worſhip and ſervice; not employing themſelves ſo much to *talk* and diſpute, as to *practiſe* Religion, and to live like Chriſtians: the continual and curious diſquiſition of many unneceſſary Queſtions among us being nothing elſe but either the new ſeeds or the old fruits

of

of malice, and by consequence the enemy of godliness, and the abatement of that true *Devotion* wherewith God is more delighted, and a good Soul more inflamed and comforted, then with all the busie subtilties of the world. In which sense S. *Austin* was wont to say, that * *The pious and devout, though unlearned, went to Heaven, whiles other men, trusting to their learning, disputed it quite away.*

* S. Aug. *Veniunt indocti & rapiunt cœlũ: & nos cum doctrinis nostris detrudimur ad infernum.*

4. The Last is, That those who perhaps are but coldly this way yet affected, might by others example be stirr'd up to the like heavenly duty of performing their *Daily* and Christian *Devotions* to Almighty God, as being a work of all others the most acceptable to his Divine Majesty.

In so doing we shall all give evident testimony to the world *whose Servants we are*, and wherein our *chiefest delight* doth

consist; we shall enjoy a perpetual *Communion* with the *Saints* triumphant as well as militant, and we shall have just cause to conceive, that so much of our Life is *celestial* and *divine* as we spend in this holy Exercise of *Prayer* and *Devotion*.

THE

THE CALENDAR, WITH THE FESTIVALS AND FASTING-DAIES of the CHURCH;

And the memories of ſuch Holy men and Martyrs as are therein Regiſtred.

BRITISH MUSEUM

Of the CALENDAR, and the ſpecial uſe thereof in the Church of God.

THE CALENDAR *of the Church is as full of benefit as delight unto ſuch as are given to the due ſtudie and contemplation thereof. For beſides the admirable order and diſpoſition of Times, which are neceſſary for the better tranſacting of all Eccleſiaſtical and Secular affairs, it hath in it a very beautifull diſtinction of the Daies and Seaſons, whereof* [a] ſome are choſen out and ſanctified, and others are put among the daies of the week to number.

[a] Eccluſ. 33. 7.

But the chief uſe of it in the Church *(ſaith S.* [b] Auſtin) *is, to preſerve a ſolemn memory, and to continue, in their due time, ſometimes a* weekly *and ſometimes an* annual commemoration

[b] S. Aug. *de Civit. Dei*, l. 16. c. 4.

of those excellent and high Benefits which God *both by* [c] Himself, *his* [d] Son, *and his* [e] *blessed* Spirit, *one undivided* [f] Trinity *hath bestowed upon mankind, for the founding and propagating of that Christian Faith and Religion which we now profess.*

[c] All the *Sundaies* of the year, &c.
[d] The *Feasts* of our Saviour's *Nativity, Passion, Resurrection, Ascension*, &c.
[e] *Pentecost.*
[f] *Trinity Sunday.*

And this Faith of ours being no other then the very same wherein the holy [g] Angels *are set to succour us, and which the glorious company of the* [h] Apostles, *the noble Army of* [i] Martyrs, *and the goodly fellowship of other God's* [k] Saints *and Servants, men famous in their generations before us, have some maintained with the* Sanctity *of their* lives, *and some sealed with the* Innocency *of their* deaths; *it is for this cause that the names of these holy and heavenly* Saints *are still preserved in the* Calendar *of the Church, there to remain upon* Record *and* Register, (*as of old*

[g] S. Mich. *and* All Angels.
[h] The 12. Apostles *daies.*
[i] S. Stephen *and others.*
[k] The Fathers and primitive Christians.

[l] old time they did) where they might also stand as sacred Memorials of God's mercy towards us, as [m] forcible witnesses of his Ancient Truth, as confirmations of the Faith which we now profess to be the same that theirs then was, as Provocations to the Piety which they then practised, and as everlasting Records, to shew whose blessed servants they were on earth that are now like the Angels of God in Heaven.

[l] Tertul. de Cor. mil. S. Cypr. Ep. 37. Pont. Diac. in vit. Cyp. [m] Euseb. Hist. eccl. l. 4. c. 15. S. Basil. in Ascet. c. 40.

Howbeit, forasmuch as in process of time the multitude of Men and Women, reputed Holy in this kinde, became so exceeding numerous, that all the daies of the year would not have been sufficient for a several commemoration of them; it was the great wisedom and moderation of those religious grave Prelats, by whom God (of his especial blessing to our Church above others) did reform such things as were many waies amiss here among us, to chuse [n] One solemn

[n] All-Saints day.

lemn day *alone wherein to magnifie God for the generality of* All his Saints *together, and to retain ſome few* ſelected daies *in every* Month *for the ſpecial memory of* others, *both* holy Perſons *and* holy Actions, *which they obſerved not* our people *alone but the* univerſal Church *of Chriſt alſo to be moſt affected unto and beſt acquainted withall: hereby avoiding only the burthen and the unneceſſary number of* Feſtival days; *not diſallowing the multitude of God's true* Martyrs *and* Saints, *whoſe Memorials we are to ſolemnize howſoever in the* general Feſtival *of* All-Saints day, *as by the* Proper Leſſons, *the* Collect, Epiſtle *and* Goſpel *then appointed in our publick* Liturgie *doth moſt evidently appear.*

JANUARY hath xxxj. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	A	1	Circumcision of our LORD.	1.
Non.	4 b	2		
Non.	3 c	3		
Pr. Non.	d	4		
Nones	e	5		
Id.	8 f	6	Epiphany of our LORD.	1
Id.	7 g	7		
Id.	6 A	8	LUCIAN, a Priest of *Antioch*	307
Id.	5 b	9	and a Martyr.	
Id.	4 c	10		
Id.	3 d	11		
Pr. Id.	e	12		
Ides	f	13	HILARY, the Bishop of *Poitiers* in *France* and Confessor.	337
Cl. 19. *Fe.*	g	14		
Cal. 18	A	15		
Cal. 17	b	16		
Cal. 16	c	17		
Cal. 15	d	18	PRISCA, a Rom. Vir. & Mar.	45
Cal. 14	e	19		
Cal. 13	f	20	FABIAN, B. of *Rome* & Mar.	251
Cal. 12	g	21	AGNES, Rom. Virg. & Mar.	304
Cal. 11	A	22	VINCENT, a Deacon of	301
Cal. 10	b	23	*Spain* and Martyr.	
Cal. 9	c	24		
Cal. 8	d	25	Conversion of S. PAUL.	37
Cal. 7	e	26		
Cal. 6	f	27		
Cal. 5	g	28		
Cal. 4	A	29		
Cal. 3	b	30	King CHARLES, Mart.	1648
Pr. Cal.	c	31		

FEBRUARY hath xxviij. Daies.

And when it is Bissext. or Leap-year it hath xxix. daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	d	1	*Fast.*	
Non.	4 e	2	Purific. of MARY the B. Virg.	1
Non.	3 f	3		
Pr. Non.	g	4		
Nones	A	5	AGATHA a Virgin in *Sicily* and Martyr.	253
Id.	8 b	6		
Id.	7 c	7		
Id.	6 d	8		
Id.	5 e	9		
Id.	4 f	10		
Id.	3 g	11		
Pr. Id.	A	12		
Ides	b	13		
Cal. 16. *Ma*	c	14	VALENTINE, Bishop and Martyr.	45
Cal.	15 d	15		
Cal.	14 e	16		
Cal.	13 f	17		
Cal.	12 g	18		
Cal.	11 A	19		
Cal.	10 b	20		
Cal.	9 c	21		
Cal.	8 d	22		
Cal.	7 e	23	*Fast.*	
Cal.	6 f	24	S. MATTHIAS, Apost. & Mar.	66
Cal.	5 g	25		
Cal.	4 A	26		
Cal.	3 b	27		
Pr. Cal.	c	28		

MARCH hath xxxj. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	d	1	DAVID, Arch-B. of *Menevia*.	584
Non.	6 e	2	CEDDE, or CHAD, Bishop	672
Non.	5 f	3	of *Lichfield*.	
Non.	4 g	4		
Non.	3 A	5		
Pr. Non.	b	6		
Nones	c	7	PERPETUA, a Virg. & Mart.	254
Id.	8 d	8	often mentioned by *Ter-*	
Id.	7 e	9	*tullian* and S. *August.*	
Id.	6 f	10		
Id.	5 g	11	*Equinoctial.*	
Id.	4 A	12	GREGORY the Great, B.	604
Id.	3 b	13	of *Rome* and Confessor.	
Prid. Id.	c	14		
Ides	d	15		
Cl. 17. *Ap.*	e	16		
Cal.	16 f	17		
Cal.	15 g	18	EDWARD, the King of the	978
Cal.	14 A	19	*West-Saxons.*	
Cal.	13 b	20		
Cal.	12 c	21	BENEDICT, the famous	542
Cal.	11 d	22	Abbot in *Italy.*	
Cal.	10 e	23		
Cal.	9 f	24	*Fast.*	
Cal.	8 g	25	The Annunciation of MARY.	0
Cal.	7 A	26		
Cal.	6 b	27		
Cal.	5 c	28		
Cal.	4 d	29		
Cal.	3 e	30		
Prid. Cal.	f	31		

APRIL hath xxx. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	g	1		
Non.	4A	2		
Non.	3b	3	RICHARD, B. of *Chichester*.	1253
Pr. Non.	c	4	S. AMBROSE, B. of *Millan*.	397
Nones	d	5		
Id.	8e	6		
Id.	7f	7		
Id.	6g	8		
Id.	5A	9		
Id.	4b	10		
Id.	3c	11		
Prid. Id.	d	12		
Ides	e	13		
Cl. 18. *Mai.*	f	14		
Cal.	17g	15		
Cal.	16A	16		
Cal.	15b	17		
Cal.	14c	18		
Cal.	13d	19	ALPHEGE, Archb. of *Can-*	1006
Cal.	12e	20	*terbury*.	
Cal.	11f	21		
Cal.	10g	22		
Cal.	9A	23	S. GEORGE, the famous	286
Cal.	8b	24	Mart. under *Diocletian*.	
Cal.	7c	25	S. MARK, Evang. & Mart.	63
Cal.	6d	26		
Cal.	5e	27		
Cal.	4f	28		
Cal.	3g	29		
Prid. Cal.	A	30		

MAY hath xxxj. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	b	1	S. Phil. & Jac. *Ap. & Mar.*	53, &
Non.	6 c	2		63.
Non.	5 d	3	*Invention* of the Crosse.	326
Non.	4 e	4		
Non.	3 f	5	S. John Evang. ante *Port.*	98
Pr. Non.	g	6	*Latin.*	
Nones	A	7		
Id.	8 b	8		
Id.	7 c	9		
Id.	6 d	10		
Id.	5 e	11		
Id.	4 f	12		
Id.	3 g	13		
Prid. Id.	A	14		
Ides	b	15		
Cl. 17 *Jun.*	c	16		
Cal.	16 d	17		
Cal.	15 e	18		
Cal.	14 f	19	Dunstane, Archb. of *Cant.*	988
Cal.	13 g	20		
Cal.	12 A	21		
Cal.	11 b	22		
Cal.	10 c	23		
Cal.	9 d	24		
Cal.	8 e	25		
Cal.	7 f	26	Austin, the 1. Arch. of *Cant.*	608
Cal.	6 g	27	Ven. Bede, Presbyter.	735
Cal.	5 A	28		
Cal.	4 b	29	Charles II. Nativity	1630
Cal.	3 c	30	and Return.	1660
Prid. Cal.	d	31		

JUNE hath xxx. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	c	1	NICOMEDE, a Priest of	41
Non.	4 f	2	*Rome* and Martyr.	
Non.	3 g	3		
Pr. Non.	A	4		
Nonis	b	5	BONIFACE, an Englishman,	752
Id.	8 c	6	Bishop of *Ment*z and Mar-	
Id.	7 d	7	tyr.	
Id.	6 e	8		
Id.	5 f	9		
Id.	4 g	10		
Id.	3 A	11	S. BARNABAS, Apost. & Mart.	50
Prid. Id.	b	12		
Ides	c	13	*Solstice.*	
Cl. 18. *Jul.*	d	14		
Cal.	17 e	15		
Cal.	16 f	16		
Cal.	15 g	17	S ALBAN, Martyr.	286
Cal.	14 A	18		
Cal.	13 b	19		
Cal.	12 c	20	Translation of EDWARD	990
Cal.	11 d	21	King of the *West-Saxons.*	
Cal.	10 e	22		
Cal.	9 f	23	*Fast.*	
Cal.	8 g	24	Nativity of S. JOHN BAPT.	0
Cal.	7 A	25		
Cal.	6 b	26		
Cal.	5 c	27		
Cal.	4 d	28	*Fast.*	
Cal.	3 e	29	S. PETER, Apost. & Martyr	68
Prid. Cal.	f	30		

JULY hath xxxj. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	g	1		
Non.	6 A	2	Visitation of the B. Virgin	0
Non.	5 b	3	MARY. *Luc.* 1.	
Non.	4 c	4	Translation of S. MARTIN,	446
Non.	3 d	5	the Bishop of *Tours* in	
Prid. Non.	e	6	*France*, and Confessor.	
Nones	f	7		
Il.	8 g	8		
Id.	7 A	9		
Id.	6 b	10		
Id.	5 c	11		
Id.	4 d	12		
Id.	3 e	13		
Prid. Id.	f	14		
Ides	g	15	SWITHUNE Bishop of *Win-*	862.
Cl. 17. *Au.*	A	16	*chester* transl.	
Cal.	16 b	17		
Cal.	15 c	18		
Cal.	14 d	19		
Cal.	13 e	20	MARGARET, Virgin and	243
Cal.	12 f	21	Martyr at *Antioch*.	
Cal.	11 g	22	S. MARY MAGDALEN,	84
Cal.	10 A	23	*Luc.* 7, 8. *Joh.* 20.	
Cal.	9 b	24	*Fast.*	
Cal.	8 c	25	S. JAMES, Apost. & Martyr.	42
Cal.	7 d	26	S. ANNE, Mother to the	1
Cal.	6 e	27	Virgin MARY.	
Cal.	5 f	28		
Cal.	4 g	29		
Cal.	3 A	30		
Prid. Cal.	b	31		

AUGUST hath xxxj. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	c	1	*Lammas* day.	43
Non.	d	2		
Non.	e	3		
Prid. Non.	f	4		
Nones	g	5		
Id.	A	6	Transfig. of our LORD, *Lu.* 9.	33
Id.	b	7	Name of JESUS, *Mat.* 1. *Phi.* 2.	1
Id.	c	8		
Id.	d	9		
Id.	e	10	S. LAURENCE, Archdeacon	259
Id.	f	11	of *Rome* and Martyr.	
Prid. Id.	g	12		
Ides	A	13		
Cl. 19. *Sep.*	b	14		
Cal.	c	15		
Cal.	d	16		
Cal.	e	17		
Cal.	f	18		
Cal.	g	19		
Cal.	A	20		
Cal.	b	21		
Cal.	c	22		
Cal.	d	23	*East.*	
Cal.	e	24	S. BARTHOL. Apost. & Mart.	173
Cal.	f	25		
Cal.	g	26		
Cal.	A	27		
Cal.	b	28	S. AUGUSTIN, B. of *Hippo.*	432
Cal.	c	29	Beheading of S. JOHN BAP-	31
Cal.	d	30	TIST, *Matth.* 14.	
Prid. Cal.	e	31		

SEPTEMBER hath xxx. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	f	1	S. GILES, Abbot of *Marbern*	750
Non.	4 g	2	in *France*, Confessor.	
Non.	3 A	3		
Prid. Non.	b	4		
Nones	c	5		
Id.	8 d	6		
Id.	7 e	7	ENURCHUS, B. of *Orleans* in *France*.	374
Id.	6 f	8	Nativity of MARY.	14
Id.	5 g	9		before
Id.	4 A	10		Christ
Id.	3 b	11		
Prid. Id.	c	12		
Ides	d	13		
Cl. 18. *Oct.*	e	14	HOLY CROSSE day	614
Cal.	17 f	15	*Equinoctial.*	
Cal.	16 g	16		
Cal.	15 A	17	LAMBERT, Bishop of *Liege*	700
Cal.	14 b	18	and Martyr.	
Cal.	13 c	19		
Cal.	12 d	20	*Fast.*	
Cal.	11 e	21	S. MATTHEW, Apost. Evang.	90
Cal.	10 f	22	and Martyr.	
Cal.	9 g	23		
Cal.	8 A	24		
Cal.	7 b	25		
Cal.	6 c	26	S. CYPRIAN, A. B. of *Car-*	288
Cal.	5 d	27	*thage* and Martyr.	
Cal.	4 e	28		
Cal.	3 f	29	S. MICHAEL and all Angels.	0
Prid. Cal.	g	30	S. JEROM, *Priest*, Conf. & Dr.	420

OCTOBER hath xxxj. Daies.

Numb. of daies.			The Festivel and Saints daies, &c.	Year of our Lord.
Calends	A	1	REMIGIUS, Bish. of *Rhemes*.	944
Non.	6 b	2		
Non.	5 c	3		
Non.	4 d	4		
Non.	3 e	5		
Prid. Non.	f	6	FAITH, Virg. of *Agenne* in	290
Nones	g	7	*France* and Martyr.	
Id.	8 A	8		
Id.	7 b	9	S. DENIS the *Areopagite*,	99
Id.	6 c	10	*Act.* 17. B. of *Paris* & Mart.	
Id.	5 d	11		
Id.	4 e	12		
Id.	3 f	13	EDWARD the Confessor,	1165
Prid. Id.	g	14	King of *Engl.* Transl.	
Ides	A	15		
Cl. 17. *No.*	b	16	(of *Ely* Abby, Virg.	
Cal.	16 c	17	ETHELDRED, first found. rets	680
Cal.	15 d	18	S. LUKE Evangelist.	
Cal.	14 e	19		
Cal.	13 f	20		
Cal.	12 g	21		
Cal.	11 A	22		
Cal.	10 b	23		
Cal.	9 c	24		
Cal.	8 d	25	CRISPINE, a *Roman* and	285
Cal.	7 e	26	Mart. at *Soissons* in *France*.	
Cal.	6 f	27	*Fast.*	
Cal.	5 g	28	S. SIMON and JUDE, Apost.	64
Cal.	4 A	29	and Martyrs.	
Cal.	3 b	30		
Prid. Cal.	c	31	*Fast.*	

NOVEMBER hath xxx. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	d	1	ALL SAINTS day.	*Inst.* 613
Non.	4 e	2		
Non.	3 f	3		
Prid. Non.	g	4		
Nones	A	5	Powder-Treason day.	1605
Id.	8 b	6	LEONARD Confessor, a di-	546
Id.	7 c	7	sciple of REMIGIUS in	
Id.	6 d	8	*France.*	
Id.	5 e	9		
Id.	4 f	10		
Id.	3 g	11	S. MARTIN, Bishop of *Tours*	397
Prid. Id.	A	12	in *France*, Confess.	
Ides	b	13	BRICE, Successor to S. *Mar-*	421
Cl. 18. *De.*	c	14	*tin.*	
Cal.	17 d	15	MACHUTUS, a Britan, and	500
Cal.	16 e	16	B. of *Sainctes* in *France.*	
Cal.	15 f	17	HUGH, Bish. of *Lincoln.*	1200
Cal.	14 g	18		
Cal.	13 A	19		
Cal.	12 b	20	EDMUND, K. & Mart. of	870
Cal.	11 c	21	who S. *Edm. Bury* is named.	
Cal.	10 d	22	CECILY, Virg. and Mart.	225
Cal.	9 e	23	S CLEMENT, 1. B. of *Rome*	92
Cal.	8 f	24	and Martyr.	
Cal.	7 g	25	CATHERINE, Virgin and	305
Cal.	6 A	26	Martyr of *Alexandria* in	
Cal.	5 b	27	*Egypt.*	
Cal.	4 c	28		
Cal.	3 d	29	*Fast.*	
Prid. Cal.	e	30	S. ANDREW, Apost. & Mart.	62

DECEMBER hath xxxj. Daies.

Numb. of daies.			The Festivals and Saints daies, &c.	Year of our Lord.
Calends	f	1		
Non.	4 g	2		
Non.	3 A	3		
Prid. Non.	b	4		
Nones	c	5		
Id.	8 d	6	NICOLAS, Bish. of *Myra*	342
Id.	7 e	7	in *Lycia.*	
Id.	6 f	8	Concept of B.V. MARY.	1466
Id.	5 g	9		
Id.	4 A	10		
Id.	3 b	11		
Prid. Id.	c	12	*Winter Solstice.*	
Ides	d	13	LUCIE, Virg. and Mart. at	305
Cl. 19 *Jan.*	e	14	*Syracusa* in *Sicilie.*	
Cal.	18 f	15		
Cal.	17 g	16	O SAPIENTIA, an *Antipho-*	
Cal.	16 A	17	*na* antiently sung in the	
Cal.	15 b	18	Church (for the honour	
Cal.	14 c	19	of Christ's *Advent*) from	
Cal.	13 d	20	this day till *Christmas* Eve.	
Cal.	12 e	21	S. THOMAS, Apost. and Mar.	75
Cal.	11 f	22		
Cal.	10 g	23		
Cal.	9 A	24	*Fast.*	
Cal.	8 b	25	The Nativity of our LORD.	1
Cal.	7 c	26	S. STEPHEN, the first Mart.	34
Cal.	6 d	27	S. JOHN, Evang. and Apost.	101
Cal.	5 e	28	INNOCENTS day.	1
Cal.	4 f	29		
Cal.	3 g	30		
Prid. Cal.	A	31	SILVESTER, Bish. of *Rome.*	335

TABLES & RULES

FOR

The Moveable and Immoveable

F E A S T S:

Together with

The Daies of *Faſting* and *Abſtinence*,

through the whole year.

C

Easter-day, from 1665 to 1743.

1665	M. 26	1691	A. 12	1717	A. 21
1666	A. 15	1692	M. 27	1718	A. 13
1667	A. 7	1693	A. 16	1719	M. 29
1668	M. 22	1694	A. 8	1720	A. 17
1669	A. 11	1695	M. 24	1721	A. 9
1670	A. 3	1696	A. 12	1722	M. 25
1671	A. 23	1697	A. 4	1723	A. 14
1672	A. 7	1698	A. 24	1724	A. 5
1673	M. 30	1699	A. 9	1725	M. 28
1674	A. 19	1700	M. 31	1726	A. 10
1675	A. 4	1701	A. 20	1727	A. 2
1676	M. 26	1702	A. 5	1728	A. 21
1677	A. 15	1703	M. 28	1729	A. 6
1678	M. 31	1704	A. 16	1730	M. 29
1679	A. 20	1705	A. 8	1731	A. 18
1680	A. 11	1706	M. 24	1732	A. 9
1681	A. 3	1707	A. 13	1733	M. 25
1682	A. 16	1708	A. 4	1734	A. 14
1683	A. 8	1709	A. 24	1735	A. 6
1684	M. 30	1710	A. 9	1736	A. 25
1685	A. 19	1711	A. 1	1737	A. 10
1686	A. 4	1712	A. 20	1738	A. 2
1687	M. 27	1713	A. 5	1739	A. 22
1688	A. 15	1714	M. 28	1740	A. 6
1689	M. 31	1715	A. 17	1741	M. 29
1690	A. 20	1716	A. 1	1742	A. 18

Easter-day, from 1665 to 1743.

1665	M. 26	1691	A. 12	1717	A. 21
1666	A. 15	1692	M. 27	1718	A. 13
1667	A. 7	1693	A. 16	1719	M. 29
1668	M. 22	1694	A. 8	1720	A. 17
1669	A. 11	1695	M. 24	1721	A. 9
1670	A. 3	1696	A. 12	1722	M. 25
1671	A. 23	1697	A. 4	1723	A. 14
1672	A. 7	1698	A. 24	1724	A. 5
1673	M. 30	1699	A. 9	1725	M. 28
1674	A. 19	1700	M. 31	1726	A. 10
1675	A. 4	1701	A. 20	1727	A. 2
1676	M. 26	1702	A. 5	1728	A. 21
1677	A. 15	1703	M. 28	1729	A. 6
1678	M. 31	1704	A. 16	1730	M. 29
1679	A. 20	1705	A. 8	1731	A. 18
1680	A. 11	1706	M. 24	1732	A. 9
1681	A. 3	1707	A. 13	1733	M. 25
1682	A. 16	1708	A. 4	1734	A. 14
1683	A. 8	1709	A. 24	1735	A. 6
1684	M. 30	1710	A. 9	1736	A. 25
1685	A. 19	1711	A. 1	1737	A. 10
1686	A. 4	1712	A. 20	1738	A. 2
1687	M. 27	1713	A. 5	1739	A. 22
1688	A. 15	1714	M. 28	1740	A. 6
1689	M. 31	1715	A. 17	1741	M. 29
1690	A. 20	1716	A. 1	1742	A. 18

Golden Number	Easter Limit.
1	April 5
2	Mar. 25
3	April 13
4	April 2
5	Mar. 22
6	April 10
7	Mar. 30
8	April 18
9	April 7
10	Mar. 27
11	April 15
12	April 4
13	Mar. 24
14	April 12
15	April 1
16	Mar. 21
17	April 9
18	Mar. 29
19	April 17

RULES

RULES to know when the moveable *Feasts* and *Holydaies* begin.

ADvent Sunday is alwaies the Sunday after the six and twentieth of *November*.

Easter-day is alwaies the Sunday after the day which is called *The Easter-limit*, which is found for any year by the help of its Golden Number in the Table before.

All the other moveable Feasts depend upon *Easter*; for

Septuagesima	Sunday is	9	weeks before *Easter*.
Sexagesima		8	
Quinquagesima		7	
Quadragesima		6	

Rogation Sun.	is	5. weeks	after *Easter*.
Ascension-day		40. dayes	
Whitsunday		7. weeks	
Trinity Sund.		8. weeks	

A Table of all the *Feasts* that are to be observed in the Church of *England* through the year.

ALL Sundaies in the year.

The daies of the Feasts of

- The Circumcision of our Lord JESUS CHRIST.
- The Epiphany.
- The Conversion of S. *Paul*.
- The Purification of the B. Virg.
- S. *Matthias* the Apostle.
- The Annunciation of the B. Vir.
- S. *Mark* the Evangelist.
- S. *Philip* & S. *Jacob* the Apost.
- The Ascension of our Lord JESUS CHRIST.
- S. *Barnabas*.
- The Nativity of S. *John Baptist*.
- S. *Peter* the Apostle.
- S. *James* the Apostle.
- S. *Bartholomew* the Apostle.
- S. *Matthew* the Apostle.
- S. *Michael*, and all Angels.
- S. *Luke* the Evangelist.
- S. *Simon* & S. *Jude* the Apostles.
- All Saints.
- S. *Andrew* the Apostle.
- S. *Thomas* the Apostle.
- The Nativity of our LORD.
- S. *Stephen* the Martyr.
- S. *John* the Evangelist.
- The Holy Innocents.

Munday and Tuesday in *Easter*-week. Mund. and Tuesd. in *whitsun*-week.

A Table of the *Vigils*, *Faſts*, and *daies of Abſtinence*, to be obſerved in the year.

The Evens or Vigils before

- The Nativity of our LORD.
- The Purification of the Bleſſed Virgin *Mary*.
- The Annunciation of the B. Vir.
- *Eaſter*-day.
- *Aſcenſion-day*.
- *Penteceſt*.
- S. *Matthias*.
- S. *John Baptiſt*.
- S. *Peter*.
- S. *James*.
- S. *Bartholomew*.
- S. *Matthew*.
- S. *Simon* and S *Jude*.
- S. *Andrew*.
- S. *Thomas*.
- All Saints.

Note, that if any of theſe Feaſt-daies fall upon a Monday, then the Vigil or Faſt-day ſhall be kept upon the Saturday, and not upon the Sunday next before it.

Daies of *Faſting* or *Abſtinence.*

1. THE Fourty daies of *Lent.*

2. The *Ember-daies* at the four ſeaſons, being the *Wedneſday, Friday* and *Saturday*

after { the 1. Sunday in *Lent.*
the Feaſt of *Penteco ſt.*
September 14.
December 13.

3. The three *Rogation-daies*, which be the *Munday, Tueſday*, and *Wedneſday* before *Holy-Thurſday*, or the *Aſcenſion* of our Lord.

4. All the *Fridays* in the year except *Chriſtmas day.*

Certain ſolemn daies, for which particular Services are appointed.

THE Fifth day of *November*, being the day of the Papiſts Conſpiracy.

2. The Thirtieth day of *January*, being the day of the Martyrdom of King *Charles* the Firſt.

3. The Nine and twentieth day of *May*, being the day of the Birth and

and Return of King *Charles* the Second.

Note, that the Supputation of the year of our Lord in the Church of England *beginneth the Five and twentieth day of* March.

The times wherein Marriages *are not ſolemnized.*

From	*Advent* Sunday,	until	8. daies after the *Epiphany*.
	Septuag. Sunday,		8. daies after *Eaſter*.
	Rogation Sunday,		*Trinity* Sunday.

Some of theſe being Times of ſolemn Faſting and Abſtinence, ſome of Holy Feſtivity and Joy, both fit to be ſpent in ſuch ſacred Exerciſes, without other Avocations.

The Summe of

THE

Catholick Faith,

CALLED

The Apostles CREED:

Divided into Twelve Articles.

I Believe in God, the Father Almighty, Maker of Heaven and Earth.

2. And in *Jesus* Christ, his onely Son, our Lord;

3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

4. He suffered under *Pontius Pilate*, was crucified, dead and buried.

5. He descended into Hell: the third day he rose again from the dead.

6. He ascended into Heaven, and sitteth on the right hand of God the Father Almighty.

7. From thence he shall come to judge the quick and the dead.

8. I

8. I believe in the Holy Ghost.

9. The Holy Catholick Church. The Communion of Saints.

10. The Forgiveneſs of Sins.

11. The Reſurrection of the Body.

12. And the Life everlaſting.

Amen.

¶ *By this* Faith, *(into which, and none but which, all Chriſtians are baptized,) we learn to believe,*

1. *In God the Father, who hath made us and all the world.*

2. *In God the Son, who hath redeemed us and all mankinde.*

3. *In God the Holy Ghoſt, who doth ſanctifie us and all the choſen people of God.*

THE

LORD'S PRAIER,

divided into Seven

PETITIONS.

The Preface.

Our Father which art in Heaven, *Matth. 6.*

The Petitions.

HAllowed be thy Name.

2. Thy Kingdom come.

3. Thy will be done in Earth, as it is in Heaven.

4. Give us this day our daily bread.

5. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us.

6. And lead us not into temptation.

7. But deliver us from evil.

The Doxologie.

For thine is the Kingdom, the Power, and the Glory, for ever and ever. *Amen.*

¶ *This* Praier *is the foundation whereupon, and the Pattern whereby all our other* Praiers *muſt be framed. In it we deſire* * *God our Heavenly Father, who is the giver of all Goodneſs, to ſend his Grace unto us and all others; that we may* 1. *worſhip him,* 2. *ſerve him, and* 3. *obey him as we ought to doe. And we pray unto God, that he would* 4. *ſend us all things which he needfull both for our Souls and bodies; that he would*

* The Preface.

1. Petition.

2. 3.

4.

he

be 5. *mercifull unto us, and forgive us our ſins;* 5.
that it would pleaſe him to 6. *ſave and defend us in all our temptations, and* 7. *preſerve us from all dangers both ghoſtly and bodily.* 6. 7.
And forasmuch as we truſt he will doe all this of his mercy and goodneſs, through our Lord Jeſus Chriſt, therefore we ſay, Amen, So be it. The Concluſion.

THE TEN COMMANDMENTS.

THE FIRST TABLE.

I. GOd ſpake theſe words and ſaid, *Exod.* 20.
I am the Lord thy God, Thou ſhalt have none other Gods but me.

II. Thou ſhalt not make to thy ſelf any graven image, nor the likeneſs of any thing that is in Heaven above, or in the Earth beneath, or in the Water under the Earth. Thou ſhalt not bow down to them, nor worſhip them: for I the Lord thy God am a jealous God, and viſit the ſins of the fathers upon the children unto the third and fourth generation of them that hate me, and ſhew Mercy unto thouſands in them that love me and

and keep my Commandments.

III. Thou ſhalt not take the Name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain.

IV. Remember that thou keep holy the Sabbath day. Six daies ſhalt thou labour, and doe all that thou haſt to doe: but the ſeventh day is the Sabbath of the Lord thy God. In it thou ſhalt doe no manner of work, thou, and thy ſon, and thy daughter, thy man-ſervant, and thy maid-ſervant, thy cattel, and the ſtranger that is within thy gates. For in ſix daies the Lord made Heaven and earth, the ſea and all that in them is, and reſted the ſeventh day: Wherefore the Lord bleſſed the ſeventh day, and hallowed it.

THE SECOND TABLE.

V. Honour thy father and thy mother, that thy daies may be long in the land which the Lord thy God giveth thee.

VI. Thou ſhalt doe no murther.

VII. Thou ſhalt not commit adultery.

VIII. Thou ſhalt not ſteal.

IX. Thou ſhalt not bear falſe witneſs

neſs againſt thy neighbour.

X. Thou ſhalt not covet thy neighbour's houſe, thou ſhalt not covet thy neighbour's wife, nor his ſervant, nor his maid, nor his oxe, nor his aſs, nor any thing that is his.

THE DUTIES INJOINED, AND THE SINS FORBIDDEN IN *The Ten Commandments.*

¶ *Which may ſerve for a direction to know, or to make known our manifold Offences againſt God and Man.*

The DUTIES of the First COMMANDMENT.

1. *Thou ſhalt have no other Gods*, &c.

TO acknowledge the eternal Deity of the onely true God.

2. To worſhip him with all inward devotion of our Souls.

3. To

3. To love, honour and obey him for his own ſake.

4. To fear and call upon him, to truſt and believe in him, and none but him, all the daies of our life, without giving any ſhare of his honour to Angels or Saints, or any other Creature.

Offenders againſt the Firſt Commandment.

THey that by their evil diſpoſition endeavour to perſuade themſelves that there is no God.

2. They of whom God is altogether unapprehended, and who paſs away their time as if there were no God at all, without any deſire or care to know him as a rewarder of the good, and a puniſher of the evil doers.

3. They that imagin, or wickedly fanſy and worſhip, any more gods then one.

4. They that prefer or love any thing whatſoever before the ſervice and will of God.

5. They that by deſpair diſtruſt him, or by boldneſs preſume upon him.

6. They that believe him not, and

are unſtable or doubtfull in the truth of that Faith which he hath revealed.

7. They that tempt him to ſhew his Power without cauſe, and are not content with the ordinary waies and means that he hath ordained for all things.

8. They that uſe inchantments, witchcrafts, ſorceries, ſuperſtitious obſervation of daies, prediction of fortunes, invocation of ſpirits, and other wicked inventions of the Devil.

The DUTIES of the Second COMMANDMENT.

2. Thou ſhalt not make to thy ſelf, &c.

TO apprehend God as an infinite and incomprehenſible Eſſence, without any form or ſhape of our own fanſying or framing, whereby to make a repreſentation of him.

2. To honour and worſhip him with the lowly reverence even of our Bodies alſo.

3. This to be religiouſly done unto him, and unto none but him; to his Divine Eſſence, and not to the Images that men may vainly frame of him.

4. This alſo to be done purely, without any ſuch outward and ſolemn worſhip to be given either to the perſon or to the Image of Saint or Angel, or any other creature whatſoever.

Offenders againſt the Second Commandment.

THey that fanſy to themſelves any likeneſs of the Deitie, or frame and make any *Image*, either of God the Bleſſed Trinity, or of God the Father, who never appeared to the world in a viſible ſhape.

2. They that make any other Images, or the likeneſs of any thing whatſoever, (be it of Chriſt and his Croſs, or be it of his bleſſed Angels,) with an intent to fall down and worſhip them.

3. They that are worſhippers of Idols, or repreſentments of falſe gods.

4. They that are worſhippers of Saints Images, and out of a falſe opinion of demeriting the protection of the Bleſſed Virgin, or any other Saint of God, do give a religious Adoration to thoſe uſual repreſentments which be made of them.

5. They

5. They also that are no due worshippers of God himself, that fall not lowly down before his presence, religiously to adore him as well with their Bodies as their Souls.

6. They that rudely refuse or carelesly neglect to kneel, bow and prostrate themselves, to uncover their heads, or to stand with seemly aw and reverence before the presence of his Majesty, as at all times of his Service, so chiefly at the times and in the places of his publick Worship.

7. They that regard not the threatnings of his vengeance upon them that transfer his honour to any other, nor the promises of his mercies upon them that duly worship him.

The DUTIES of the Third COMMANDMENT.

3. *Thou shalt not take the Name of*, &c.

TO honour the most holy and reverend Name of God.

2. To speak of it with religious aw and fear, and that in matters serious and weighty onely.

3. To use both it, and all things that

that are conſecrated unto it, having his Name and ſtamp upon them, with all due regard.

Offenders againſt the Third Commandment.

THey that account no more of the Great Name of God then of another common thing.

2. They that uſe vain and cuſtomary ſwearing.

3. They that in matters ſerious ſwear falſly, and perjure themſelves.

4. They that abuſe the Name of God, or any of his creatures, to curſing and bitter execrations.

5. They that make raſh oaths, and ſudden inconſiderate vows, for things unlikely, unlawful or impoſſible to be performed.

6. They that break their holy, ſolemn and deliberate vows.

7. They that murmure againſt God, or blaſpheme his Name.

8. They that make curious and wanton queſtions concerning the Nature, the Actions, and the ſecret Decrees of God, not contenting themſelves with that which he hath revealed in his Word.

9. They that contemn his Saints, that

that prophane his Temples, that ſlight his Sacraments, that regard not his ſervice, that uſe and ſpeak of theſe as of common things, whereas they have God's mark upon them, being ſet apart and dedicated to the ſervice of his moſt Holy and fearfull Name.

The DUTIES of the Fourth COMMANDMENT.

4. *Remember that thou keep holy*, &c.

AS men, to keep holy one day of ſeven.

2. As Chriſtians, to keep that day of the ſeven which, becauſe Chriſt hath inſtituted it, is called The Lord's-day, and his Church hath ever obſerved.

3. Upon this day to give God a ſolemn and a publick worſhip in the Congregation of his Saints.

4. To reſt from unneceſſary ſervile labours, and the common affairs of the world.

5. To give Alms of what we have, and to ſhew forth our Charity in works of mercy and devotion, as we are able to perform them unto others.

Offenders

Offenders againſt the Fourth Commandment.

THey that put no difference between this ſolemn Feſtival and the common daies of the week.

2. They that ſet themſelves to needleſs, worldly and ſervile affairs upon the Sunday, or ſuffer thoſe over whom they have authority (as being their Husbands, Parents, Maſters, or lawfull Governours) to doe the like, or any way to neglect the holy duties of the day.

3. They that ſpend it away in idle and vain ſports; that eat and drink, or diſcourſe, or ſleep it away.

4. They that neglect to be duly preſent and aſſiſtent at the publick Service of the Church, whereby God hath this day his ſolemn Homage and Worſhip done him.

5. They that refuſe to give their Alms, and doe other the works of mercy and charity, according to their own power, and the neceſſity of other good Chriſtians.

6. They that, under a pretence of ſerving God more ſtrictly then others, (eſpecially for hearing and meditating of Sermons,) do, by their

Faſts

Fasts and certain Judaizing observations, condemn the joyfull Festivity of this High and Holy day, which the Church allows, as well for the necessary recreation of the Body in due time, as for spiritual exercises of the Soul.

The DUTIES of the Fifth COMMANDMENT.

5. *Honour thy Father and thy Mother*, &c.

TO love, honour and obey our Father and Mother with all lowlinesse and reverence.

2. To succour, help and serve them at their need.

3. In like manner faithfully to serve, honour and humbly obey the King; to reverence his Sacred power and his sovereign Authority over us.

4. To live by his Laws and Commandments, according to God's blessed Word and Ordinance, and not at our own pleasure, to doe what we will.

5. To live in an orderly and quiet subjection to the King's subordinate Magistrates; to our Husbands, Masters,

Maſters, Tutors and Governours, with all fidelity.

6. To ſubmit our ſelves lowly and reverently to them that are our ſpiritual Guides and Fathers, the Prelates and Prieſts of God's Church.

7. Finally, to carry our ſelves meekly to all, and humbly to them that be our Betters in any kinde or degree whatſoever; not denying them their due love and regard that be our inferiours, or under our authority.

Offenders againſt the Fifth Commandment.

THey that diſobey the lawful commands of their Father or Mother.

2. They that neglect, or deſpiſe, or grieve their perſons.

3. They that murmure, mutine, rebell, and diſhonour the King, either by denying reverence to his Perſon, or obedience to his Laws, or due maintenance to his State.

4. They that are undutifull to their Husbands, Maſters and Governours, in ſuch matters as be within their power and authority.

5. They that neither reverence the

the persons, nor obey the precepts, nor care for the authority of their Ecclesiastical Governours.

6. They that give offence by disregard of any, specially of them that are more aged and better then themselves.

7. They that are unthankfull to their Benefactors.

8. They that neglect to give unto their wives, their children, their kindred, their neighbors, or any their inferiours, that love and regard which severally belongs unto them.

The DUTIES of the Sixth COMMANDMENT.

6. Thou shalt doe no Murther.

TO protect and preserve, as much as in us lies, the person or the life of any man whatsoever.

2. To procure peace and love among all sorts of people.

Offenders against the Sixth Commandment.

THey that murther themselves, or study and use means to hasten their own death.

2. They that destroy the lives of

other men, or conſent to have them deſtroyed, and offer any violence or hurt to their perſons.

3. They that bear any anger, envy, hatred, malice, uncharitableneſs, or any kinde of miſchievous indignation againſt others.

4. They that be ſowers of ſtrife and ſedition among any men whatſoever.

5. They that are given to revenge and oppreſſion.

6. They that are privy to any conſpiracies againſt the lives or bodies of other men, and reveal them not.

7. They that feed or clothe not him who is ready to periſh with hunger and cold.

8. They that may, and aſſiſt him not, who at any time is in danger of hurt, or of the loſs of his life.

9. They that have no care of their own health and being.

10. They that procure or conſent to the procuring of Abortive children,

The DUTIES of the Seventh COMMANDMENT.

7. Thou ſhalt not commit Adultery.

TO keep our bodies in temperance, ſobriety and chaſtity.

Offenders againſt the Seventh Commandment.

THey that by adultery, inceſt, fornication, or any other uncleanneſs defile the body.

2. They that are laſcivious in their ſpeech, wanton in their geſture, and immodeſt in their attire.

3. They that be unclean and luſtfull in their thoughts.

4. They that delight in leud and wanton company, in idle & unchaſt ſongs, in fond and filthy diſcourſe.

5. They that are luxurious in their diet, and abuſe their bodies either by gluttony or drunkenneſs.

6. They that keep open or private ſtews, that ſollicit or conſent unto the fond love or uncleanneſs of others.

7. They that preſume to doe any thing beyond the bounds of modeſty and ſhamefac'dneſs.

The DUTIES of the Eighth COMMANDMENT.

8. *Thou ſhalt not ſteal.*

TO preſerve our neighbors goods, and to ſuffer every man to enjoy what is his own quietly and fairly to himſelf.

Offenders againſt the Eighth Commandment.

THey that go about to hurt and impair other mens eſtates, either by open wrong and violence, as by ſpoiling and robbing men of their goods, or by ſecret purloining and deceit, as by cheating and cunning in bargains, by falſe weights and meaſures, by all kinde of beguiling contracts, and by unlawfull knits or tricks at the Law.

2. They that be inordinate in gaming, and in unneceſſary conſuming or ſpending of their goods.

3. They that be immoderate in running into debt, to the loſs and hinderance of their own, or of any other man's eſtate.

4. They that by any violence or fraud detain and keep other mens goods unto themſelves.

5. They

5. They that are covetous, unjuſt, given to uſury and oppreſſion.

6. They that detain, or defraud the King of his Subſidies and other duties, the Prieſt of his Tiths and offerings, the Orphans, &c. of their Legacies, the Servant of his wages, and the like.

The DUTIES of the Ninth COMMANDMENT.

9. Thou ſhalt not bear falſe witneſs, &c.

TO preſerve every mans good name, to bear witneſs to the truth, and to ſpeak well of them that deſerve not otherwiſe.

Offenders againſt the Ninth Commandment.

THey that bring in falſe witneſs or unjuſt accuſations againſt any man.

2. They that openly ſlander, or ſecretly detract from his credit and eſtimation.

3. They that are given to flattery, and to telling of lies or falſe tales.

4. They that inordinately di-

vulge or blaze abroad other mens faults and infirmities.

5. They that conceal the truth to the prejudice of another, being required by justice or charity to give testimony thereunto.

The DUTIES of the Tenth COMMANDMENT.

10. *Thou shalt not covet thy neighbour's*, &c.

TO content our selves with what we have of our own, and with that estate of life whereunto God hath called us.

2. To covet nothing that belongs to other men.

Offenders against the Tenth Commandment.

THey who, though they unjustly possess not, yet covet and desire that which is another man's, as his Wife, his Fortunes, and the like.

2. They that envy other mens wealth and prosperity.

3. They that with greedines hunt after the riches, pleasures, and honours of this world.

4. They that having food and raiment,

ment, are over-sollicitous and disquieted in their minds for more.

¶ *Many other offences there be against God's Commandments; some so obvious that they need not, and some so enormous that they would not be named; but both the one and other easie to be reduced unto these that have been already specified.*

THE TWO
PRECEPTS OF CHARITY,
OR
The Laws of Nature.

TO love God above all, for his own sake. S. Matt. 22.

2. To love all men as our selves for God's sake, and to doe unto others as we would they should doe unto us.

The Precepts of the Church.

TO observe the *Festivals* and Holy-daies appointed. The Church Calendar.

2. To keep the *Fasting-dates* with devotion and abstinence. The Rubrick after the Nicene Creed, Can. 6. and the Preface of Ceremonies.

3. To observe the *Ecclesiastical Customes* and *Ceremonies* established, & that without frowardness or contradiction.

Preface to the Book of Common-Praier.

4. To repair unto the publick Service of the Church for *Mattens* and *Even-song*, with other *holy offices*, at times appointed, unless there be a just and an unfeigned cause to the contrary.

Rubrick at the end of the *Communion*. The second Exhortation to be read before the *Communion*. Bishop *Overal's* and Bishop *Andrews* Articles in the Visitation of their Diocese.

5. To receive the *Blessed Sacrament* of the *Body* and *Blood* of Christ with frequent devotion, and three times a year at least, of which times *Easter* to be alwaies one. And for better preparation thereunto, as occasion is, to disburthen and quiet our consciences of those sins that may grieve us, or scruples that may trouble us, to a learned and discreet Priest, and from him to receive advice, and the benefit of *Absolution*.

The Sacraments of the Church.

Catech. *of the Sacram.* S. Aug. ep. 118. Articles of Relig. Artic. 25. Acts 8. S. John 20. 1 Tim. 4. Ephes. 5. S. James 5.

THe principal and truly so called (as generally necessary to Salvation) are *Baptism* and *the Lord's Supper*.

The other five, that is to say, *Confirmation*, *Penitence*, *Orders*, *Matrimony*, and *Visitation of the sick* or *Extreme Unction*, though they be sometimes called and have the name of Sacraments, yet have they

they not the like nature that the Two principal and true Sacraments have.

The 3 Theological Vertues.

Faith, Hope, and Charity. 1 Cor. 13.

Three kinds of good Works.

Fasting, Praier, and Almsdeeds. S. Matth. 6.

Seven Gifts of the H. Ghost.

1. The Spirit of Wisedom, 2. and Understanding. 3. The Spirit of Counsel, 4. and Ghostly Strength. 5. The Spirit of Knowledge, 6. and Piety. 7. The Spirit of a holy and a godly Fear. Esay 11. The 1. Praier in the form of our Confirmation.

The 12 Fruits of the H. G.

Love, Joy, Peace, Patience, Mercy, Goodness, Long-suffering, Meekness, Faith, Modesty, Shamefacedness, Sobriety. Gal. 5.

The Spiritual works of Mercy.

1. To instruct the ignorant. S. Matth. 18.
2. To correct offenders. S. James 5.
3. To counsel the doubtfull. Gal. 6.
4. To comfort the afflicted. Prov. 27.
5. To suffer injuries with patience. Eccles. 5.

m. 15. 6. To forgive offences and wrongs.

Mark 11. 7. To pray for others.

The Corporal works of Mercy.

S. Matth. 15. 1. To feed the hungry and to give drink to the thirsty.

S. Matth. 25. 2. To clothe the naked.

Tobit 1. 3. To harbour the stranger and needy.

Esay 58. 4. To visit the sick.

Tobit 12. 5. To minister unto prisoners and captives.

6. To bury the dead.

The Eight Beatitudes.

S. Matth. 5. BLessed are the poor in spirit, for theirs is the Kingdom of Heaven.

2. Blessed are they that mourn, for they shall receive comfort.

3. Blessed are the meek, for they shall receive the inheritance of the earth.

4. Blessed are they that hunger and thirst after righteousness, for they shall be satisfied.

5. Blessed are the mercifull, for they shall obtain mercy.

6. Blessed are the pure in heart, for they shall see God.

7. Blessed

7. Bleſſed are the Peace-makers, for they ſhall be called the Children of God.

8. Bleſſed are they that ſuffer perſecution for righteouſneſs ſake; for theirs is the Kingdom of Heaven.

Seven deadly Sins.

1. Pride, 2. Covetouſneſs, 3. Luxury, 4. Envy, 5. Gluttony, 6. Anger, 7. Sloth. Gal. 5.

The contrary Vertues.

1. Humility, 2. Liberality, 3. Chaſtity, 4. Gentleneſs, 5. Temperance, 6. Patience, 7. Devout and earneſt ſerving of God.

QUATUOR NOVISSIMA, OR *The four laſt things that befall any men.*

S. Matth. 25. Heb. 9.

Death.	Hell or
Judgment.	Heaven.

5 AP 58

A COLLECTION OF Private Devotions, FOR THE HOURS OF PRAIER.

BRITISH MUSEUM

OF THE ANCIENT AND ACCUSTOMED Times of Praier in general.

AT all times and in all places to give thanks and praiſe unto Almighty God our Heavenly Father, with all manner of devout Praier and Supplication, is no more then our very meet, right, and bounden Duty. [a] *But inaſmuch as the common emploiments of moſt and the natural infirmities of all ſorts of people be ſo great, that whiles they have this body of fleſh upon them,*

[a] S. *Baſil* in Regu. Interr. 37.

them, they cannot possibly attend the Heavenly Exercise of Prayer and Thanks-giving without any intermission at all: it hath therefore been the custom of religious and godly persons in all ages, to appoint themselves certain set Times and Hours of the day, wherein to perform their Devotions. By which means it came to pass that, as other [b] careless people spent the whole day either in their own affairs or pleasures, these men bestowed it, or the chief and more eminent parts of it at least, in the affairs and service of God.

[b] S. Chrysost. hom. 59. ad pop. Antioch.

They that understood Christ's Parable so, as if * men ought alwaies to pray, and to doe nothing else, mistook the matter, and were put into the [c] Catalogue of Hereticks for their labour. They, on the other side, that went about to take away all set Times of Prayer, to maintain their affected liberty, and to doe it only when

* S. Luk. 18. 1.

[c] S. Aug. de hæres. l. 57. & epist. 121. ad Prob.

Isid. de eccles. off. l. 1. cap. 22.

when they liſt, have deſerved no leſs blame, and incurred no milder cenſure. Wiſe men have gone an even path, and expounding the Scripture, for continual Praier, by the continual Practice of the Church, have neither one way nor other offered any violence to Devotion.

The Practice then of old hath been, ſo to keep up Praier, that men might keep up themſelves withall. [d] Three *times a day to perform this Duty, and otherwhiles* [e] Seven *times a day to do it, was K.* David's *ſacred reſolution; but* Three *times a day howſoever,* [at Evening, and Morning, and at Noon-day,] *was his cuſtom to pray, and that* [inſtantly,] *in ſolemn and devout manner. After him, the great Prophet of God that lived in* Babylon *accuſtomed himſelf to kneel upon his knees, and in his chamber to pray* three times *a day towards* Jeruſalem, ([f] *ſaith the ſtory*) as he

[d] Pſal. 55. 18.

[e] Pſal. 119.

[f] Dan. 6. 10.

he was alwaies wont to doe.

From which holy Examples it afterwards came to paſs, that what was by them ſo religiouſly obſerved under the Law, three times *a day (at leaſt) to offer up Praiers and thanks-giving to Almighty God, beſides the* [g] Morning *and the* Evening ſacrifice, *was by Chriſtians as piouſly continued and practiſed under the Goſpel alſo; both Jews and Chriſtians being in this duty but equal ſervants to the ſame* Trinity, *the God both of Law and Goſpel.* It is from the Prophet *Daniel* (ſaith S. [h] *Cyprian*) that we Chriſtians have our *Third*, our *Sixth*, and our *Ninth* hour of Prayer, which we duly obſerve in reverence of the *Bleſſed Trinity*.

Beſides theſe (ſuch was the ardor of ancient Piety) *they added yet more, and as well in imitation of* K. David's *holy Reſolutions before mentioned, as alſo in honour of thoſe times which the ſpecial*

[g] Num. 28.

Iſid. Etym. lib. 6. c. ult.

[h] S. Cypr. de orat. Dom. in fine.

S. *Ambr.* l. 3 de Virgin.

Actions

Actions of God and of our Saviour had in a manner made ſacred unto them, they augmented their hours of Praier, (*ſaith that old godly Father*) *and made their Devotions more frequent and fervent then they were before.* [i] S. Cyr. ib.

Such are theſe Hours *and* Praiers *that hereafter follow; which be not now ſet forth for the countenancing of their Novelties that put any truſt in the bare recital only of a few Praiers, or place any virtue in the bead-roll or certain number of them at ſuch and ſuch ſet hours; but for the hearty imitation of that Ancient and Chriſtian Piety, to whom the diſtinction of* Hours *was but an orderly and uſeful, no ſuperſtitious or wanton performance of their duties.*

And ſurely, ſo ſmall a part of our Time taken up from other common actions, if not perhaps from doing ill, or doing nothing, and ſo ſmall a task, though but voluntarily impoſed upon our ſelves

ſelves for God's ſervice, will never undoe us, nor ever prove to be an abridgment of our Chriſtian liberty, who ſay, our delight is to be * numbred with the Saints *of old, and profeſs every day, that* [a] God's ſervice is perfect freedom.

* In the *Te Deum.*
[a] In the 2. Coll. for Morn. Pr.

CERTAIN

CERTAIN CHOICE SENTENCES OUT OF HOLY SCRIPTURE,

Whereby the frequency of PRAIER and DEVOTION is highly commended unto us.

PSAL. 34. 15.

THE Eyes of the Lord are over the righteous, and his Ears are open unto their Praiers.

S. MATTH. 7. 7.

Aske, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you.

S. MARK 13. 35.

Watch and pray, for ye know not at what hour the Lord will come.

S. LUKE 11. 8.

Because of his importunity, he will rise and give him what he needeth.

S. LUKE

S. Luke 18. 1.

It behoveth alwaies to pray, and not to be weary.

S. Luke 18. 7.

And ſhall not God hear, and avenge his ſervants, that pray night and day unto him?

Ephes. 6. 18.

Pray alwaies with all manner of Praier and Supplication in the Spirit, and watch thereunto with all inſtance and ſupplication for all Saints.

1 Thes. 5. 17.

Pray without ceaſing. And in all things give thanks: for this is the will of God in Chriſt Jeſus.

1 Tim. 2. 1.

I will therefore that firſt of all Praiers and Supplications, Interceſſions and giving of Thanks be made for all men; for Kings, and for all that are in authority, that we may lead a quiet and a peaceable life in all godlineſs and honeſty: for this is good and acceptable in the ſight of God our Father, who will have all men

men to be ſaved, and to come to the knowledge of his truth.

S. James 5. 16.

The effectual fervent Praier of a righteous man availeth much.

Revel. 5. 8.

The Praiers of the Saints are like the golden vials that are full of ſweet Odours.

S. Greg. Nyssen. hom. de Orat.

Praier is a work of the ſame dignity and honour wherein the Angels and Saints of Heaven themſelves are imployed. It is an Advocate for the guilty, a Redemption for the captive, a Reſt for the wearied, and a Comfort for the ſorrowfull. It is our Watch-tower whileſt we ſleep, and our ſafeguard whileſt we are awake.

S. Chrysost. de orando Deum.

When I ſee a man that loveth not his Praiers, and is not frequent at his Devotions, I ſhall preſently conclude him to be a miſerable creature, and to have nothing in him at all that

that is worthy of commendation.

IDEM, ibid.

As the light of the Sun is to the Eye of the Body; ſo is Praier to the Soul.

IDEM, ibid.

I cannot but admire and wonder at the great love of God towards man, for vouchſafing him ſo high an honour, as familiarly to ſpeak unto him by Praier.

IDEM, homil. contra Pſeudo-Proph.

Hear how the bleſſed Apoſtle crieth out unto us to be inſtant in Praier, *to* pray without ceaſing; *that is, though not every minute of our life without intermiſſion, yet that, as long as we live, and upon all occaſions, we never give over Praier, but ſtill and ſtill continue in it. Pray therefore when thou art at home in thy houſe, and when thou art abroad in thy journey. Pray when thou lieſt down, and when thou riſeſt up. But when thou praieſt, pray with humility, &c.*

PIOUS EJACULATIONS, OR Short PRAIERS, to be committed unto perfect memory, for our first Holy Exercise in the beginning of the Day;

According to the direction of S. AMBROSE in his third Book *de Virgin.*

When we first awake.

LIghten mine eyes, O Lord, that I sleep not in death. Psal. 13.

Awake thou that sleepest, and arise from death, and Christ shall give thee light. Ephes. 5.

Open thou mine eyes, O Lord, that I may see the wonders of thy Law. Psal. 119.

At our up-rising.

IN the Name of the Father, and of the Son, and of the Holy Ghost, *Amen.* Blessed be the holy & undivided Trinity, now and for evermore.

Or this.

IN the Name of our Lord *Jesus* Christ, who was crucified for me, I arise from mine own rest, to doe him service. He, by his Cross and Passion, save me, bless me, govern me, and keep me this day and for ever. *Amen.*

Psal. 3. I laid me down and slept, and rose up again, for the Lord hath sustained me.

At our Apparelling.

According to the direction of S. BASIL, orat. in Martyr. JULIT.

CLothe me, O Lord, with the Ornaments of thy heavenly Grace, and cover me with the Robes of righteousness.

Rom. 13. Put ye on the Lord *Jesus* Christ, and make no provision for the flesh, to fulfil the lusts thereof.

At the washing of our hands.

Psal. 51. WAsh me clean, O Lord, from my wickedness, and purge me from my sins.

Cleanse me, O God, by the bright fountain of thy mercy, and water me with the dew of thine abundant grace,

grace, that being purified from my ſins, I may grow up in good works, truly ſerving thee in holineſs and righteouſneſs all the daies of my life.

And then humbly commending our ſelves to God's protection, upon our knees.

INto the hands of thy bleſſed protection and unſpeakable mercy, O Lord, I commend this day my Soul and my Body, with all the faculties, powers and actions of them both, beſeeching thee to be ever with me, to direct, ſanctifie, and govern me in the waies of thy Laws, and in the works of thy Commandments; that through thy moſt mighty protection, both here and ever I may be preſerved in body and Soul, to ſerve thee the only true God, through *Jeſus* Chriſt our Lord.

Amen.

At our going abroad.

SHew me thy waies, O Lord, and teach me thy paths. Pſal. 25.

Lead me, O God, in the way of thy truth, and guide me for thy mercie's ſake. Pſal. 5.

Pſal. 91. O give thine Angels charge over me, to keep me in all my waies.

When we hear the Clock at any hour of the day.

Pſal. 90. TEach me, O Lord, to number my daies, that I may applie my heart unto wiſedom.

Our time paſſeth away like a ſhadow, and we bring our daies to an end like a tale that is told.

Have mercy upon me, O Lord, now, and at the hour of death.

At our entrance into the Church.

Pſal. 5. AS for me, I will go into thy houſe, O Lord, in the multitude of thy mercies, and in thy fear will I worſhip thee in thy Holy Temple.

Lord, I have loved the habitation of thine houſe, and the place where thine honour dwelleth.

Pſal. 84. My Soul hath a deſire and longing to enter into the Courts of the Lord.

When we are come into the Quire.

Pſal. 84. O How amiable are thy dwellings, thou Lord of Hoſts! one day in thy Courts is better then a thouſand. Bleſ-

Bleſſed are they that dwell in thy Houſe, they will be alwaies praiſing thee.

When we fall down to worſhip and adore before the preſence of God.

HOly, Holy, Holy, Lord God Almighty, which was, and is, and is to come: we worſhip him that liveth for ever, and caſt our ſelves before his Throne. Revel. 4.

Thou art worthy, O Lord our God, to receive Glory, and Honour, and Power; for thou haſt created all things, and for thy will's ſake they are, and were created.

A DIVINE HYMN, Preparative TO PRAIER.

When to thy God thou speak'st,
O creature mean,
Lift up pure hands,
lay down all foul desires:
Fix thoughts on Heaven,
present a conscience clean;
Such holy balm
to Mercie's throne aspires.
Confess faults guilt,
crave pardon for thy sin:
Tread holy paths,
call grace to guide therein.

It is the Spirit
with reverence must obey
Our maker's will,
to practice what he taught.

Make

Make not the flesh
thy Counsel when thou pray,
'Tis enemy
to every vertuous thought:
It is the foe
we daily feed and cloath,
It is the prison
that the Soul doth loath.

Even as Elias
mounting to the skie,
Did cast his Mantle
to the earth behind:
So when the heart
presents the Prayer on high,
Exclude the world
from traffick with the mind.
Lips near to God,
and ranging heart within,
Is but vain babling,
and converts to sin.

Like Abraham
ascending up the hill
To sacrifice,
his servants left below,
That he might act
the Great Commander's will,
Without impeach
to his obedient blow;

Even so the Soul
remote from earthly things
Sould mount salvation's shelter,
mercie's wings.

Nothing more gratefull
in the Highest's Eyes;
Nothing more firm
in danger to protect us;
Nothing more forcible
to pierce the skies:
And not depart
till mercie do respect us.
And as the Soul
life to the body gives,
So Praier revives
the Soul, by Praier it lives.

THE

THE HOURS OF PRAIER.

BRITISH
MUSEUM

AN ADVERTISEMENT CONCERNING THE DIVISION OF The HOURS following.

IT appeareth both by the Hiſtories of the Jews, and by plain obſervations out of the New Teſtament, that the ſpace of the day from the Morning to the Evening was ſolemnly divided into four equal parts, which they called Hours, [to wit] the Firſt, the Third, the Sixth, and the Ninth. The Firſt Hour comprehended the whole ſpace from the Sun being riſen, about ſix of the clock in the Morning after our account, till Nine, or thereabouts. The Third Hour began from thence, and laſted till high-Noon with us. The Sixth, from thence to our three of the clock after

after Noon. The Ninth, from that Hour to the Veſpers, or Even-ſong, about Six in the Evening, or Sun-ſet. And what was done in any part of theſe four ſpaces was indifferently taken, and ſaid to be done in that Hour, whereunto every ſpace of time was allotted. In which reſpect S. Mark, *ch.* 15. 25. *ſaith*, It was the *Third* Hour when they crucified Chriſt: *and yet* S. John, *ch.* 19. 14. *ſaith*, It was about the *Sixth* Hour *before he was yet crucified. Nor is there any contradiction at all between theſe two Evangeliſts:* S. Mark *underſtanding the laſt part of the* Third *Hour, which was now at the very end; and* S. John *meaning that it was now near upon the beginning of the* Sixth *Hour, which was immediately to follow; the ending of the* Third *and the beginning of the* Sixth *being both one and the ſame point of time.*

THE

THE FIRST HOUR, OR, The Morning Praiers.

¶ Which have been distinguished but of late times, being anciently both one Hour of Praier. RADUL. DE RIVO, *in lib. de Can. observ. propos.* 14.

BRITISH MUSEUM

THE ANTIQUITY OF THE MATTINS, OR Morning Praier;

Deduced as well from the Testimony of the Sacred Scriptures, as from the holy Fathers of the Church.

IN *the Primitive Church it was daily the first speech which those good Christians used, and the first thing they did,* Ante omnia adoremus Dominum, qui fecit nos, (i.) [*Before we doe any thing, let us fall down and worship the Lord that made us.*] *They would serve God first,* Psal. 95. 6.

and

and then serve themselves: as S. Jerome *tells the story of* Hilarion; *When he and his company were somewhat early invited to their Morning's Refection in a vineyard,* Maledictus sit *(saith the Holy man)* qui priùs Refectionem Corporis quàm Animæ quæsierit: reddamus Domino officium, oremus, psallemus, & sic properabimus, &c. (i.) [*Let him not prosper that seeks to feed his Body before he hath refreshed his Soul, or doth any thing before he hath offered up his Praiers and Praises with all Devotion to Almighty God, &c.*] *And many are the Sacred directions and Pious examples of Holy men in all ages before us, whose custom it was every day to begin God's service when the Day it self began, and to set apart the First hour of their* Morning *for the more chearfull performance of their Heavenly Devotions; as by these subsequent testimonies may at large appear.*

S. *Hieron.* in vita Hil.

FROM

FROM

The Holy Scriptures.

Exod. 16. 7 2 In the morning then ye shall see the glory of the Lord. — EXOD. 36. 3. & he filled with the bread

AND *they brought their offerings unto him every* Morning.

NUMB. 28. 2.

My sacrifices for a sweet savour, ye shall observe to offer me in their due season. *The offering of the* Morning *is for a continual and a daily offering.*

1 SAM. 1. 19.

And they arose up Early *in the* Morning, *and worshipped before the Lord, and so returned to their house.*

1 CHRON. 23. 30.

Their office was to wait and to stand every Morning *to thank and praise the Lord.*

JOB 38. 7.

The Morning-*Stars sang together, and all the Sons of God shouted for joy.*

PSAL.

PSAL. 5. 3.

My voice shalt thou hear betimes, *O Lord, early in the* Morning *will I direct my Praier unto Thee.*

PSAL. 59. 16.

As for me, I will sing of thy power, and will praise thy mercy betimes in the Morning.

PSAL. 63. 1.

O God, thou art my God, early will I seek thee.

PSAL. 88. 13.

Unto thee have I cried, O Lord, and early in the Morning *shall my praier come before thee.*

PSAL. 92. 1, 2.

It is a good thing to give thanks unto thee, O Lord, and to tell of thy loving kindness early in the Morning.

PSAL. 130. 6.

My Soul flieth unto the Lord before the Morning *watch, I say, before the* Morning *watch.*

ESAY 26. 9.

With my Soul have I desired thee, and

and with my ſpirit will I ſeek thee early in the Morning.

LAMENT. 2. 19.

Ariſe, and in the beginning *of the watches, poure out thine heart like water before the Lord.*

ECCLUS. 39. 5.

A wiſe man will give his heart early in the Morning *to the Lord that made him, and will pray before the moſt High.*

WISD. 16. 28.

That it might be known, we muſt prevent the Sun to give thee thanks, O Lord, and at the day-ſpring *to praiſe thee.*

S. MARK 1. 35.

And in the Morning, *Jeſus riſing up before day, went into a ſolitarie place, and there praied.*

S. MARK 13. 35.

Watch ye therefore, for ye know not at what hour the Lord will come, whether in the Morning, *&c.*

S. MAT.

S. MATTH. 20. 1.

The Kingdom of Heaven is like unto a man which went out early in the Morning *to hire Labourers into his vineyard.*

S. LUK. 1. 10.

And the whole multitude of the people were praying without at the time of Incenſe, which was in the MORNING.

S. MATTH. 27. 1.

When the Morning *was come, all the chief Prieſts and Elders of the people took counſel againſt* Jeſus, *to put him to death.* ¶ Which the Fathers make one reaſon why Chriſtians uſe to pray in the Morning; that as Chriſt's enemies did loſe no time for their wicked deſigns againſt him, ſo Chriſt's ſervants ſhould make like benefit of the ſame time to doe him honour and ſervice.

THE 4. EVANGELISTS.

It was early in the Morning *when* Jeſus *aroſe from the dead.*

FROM

FROM THE FATHERS.

CONST. Apoſt. Lib. 8. Cap. 34.

LET every Chriſtian begin his daies work with Devotion; praying firſt, and giving thanks to God for his renewing of the Morning *light.*

TERTUL. Apologet. Cap. 2.

Of the ancient Chriſtians in the Emperour Trajan's *daies, his Vicegerent* Pliny *had no worſe thing to ſay, then that* * *their cuſtome was to meet together at the* Dawning of the day, *and to worſhip Chriſt with Hymns and Praiers as a God.*

* *Plin. Secund.* l. 10. ep. 97.

S. CYPRIAN * de Orat. Dom.

* In fine.

Beſides the Hours which were anciently uſed, the Times of Praier and the Myſteries of Religion are now much encreaſed. We are up betimes in the Morning, *that by our daily Devotions the memory of our Lord's Reſurrection may be preſerved and celebrated among us.*

S. ATHA-

S. Athanas. de Meditat.

Let the Sun *when it* riſeth *ſee the Pſalter, or thy Prater-Book in thine hands.*

S. Basil. In Reg. fuſ. diſp. Q. 37.
Rup. De divin. Off. cap. 2.

Before we doe any thing elſe, be we carefull to conſecrate the firſt-fruits *of the* Day, *and the very* Beginnings *of our holy thoughts, unto the ſervice of God.*

Idem, Ibid.

Let not the day when it cometh finde us ſleeping in our beds, but awaken, and up, and ready at our Praiers, according to his cuſtom, whoſe Eyes prevented the night-watches, *&c. Pſal. 119.*

Idem, Epiſt. 63.

It is the common cuſtom and unanimous conſent of all our Churches, to be up early in the Morning; *and when with earneſt and devout tears they have made confeſſion of their ſins unto Almighty God, at length with Hymns and Pſalms to praiſe him for his mercies.*

Idem, In Epiſt. 1. ad Nazianzen.

What greater bliſs and happineſs

can

can there be, then thus on earth to imitate the Angels that are in Heaven, every Morning *to honour and worſhip him that made us all?*

S. Chrys. de Or. Deum, l. 1.

It behoveth us therefore to riſe *before the Sun be up, and ſo to order our time, that the courſe of our Praiers may equal and anſwer the courſe of the Day. For tell me, with what face can we behold the Sun, unleſs we worſhip him firſt that hath made ſo glorious a light for us?*

S Ambros. in Examer. Lib. 5. Cap. 12.

Who bluſheth not to hear the birds every Morning, *how ſweetly and ſolemnly they ſing out their praiſes unto God, and is ſo dull himſelf as not to doe the like?*

Idem, De Virg. Lib. 3.

The Lord's Praier and the Apoſtles Creed, which do ſeal up our hearts unto the ſervice and love of God, are daily to be repeated every Morning.

S. Hieron. ad Lætam.

Let there be one of good life and ſound

ſound Religion ſet over thy daughter, who by continual example may both teach and allure her to riſe up betimes to Praier, and to ſing the Morning *Hymns to the glorious praiſe of God.*

IDEM ad EUSTOCHIUM.

Who is it that knoweth not the ordinary Hours of Praier to be the Third, the Sixth, and the Ninth Hour, with the Morning *and the Evening?*

RAB. MAUR. de Inſt. Cler. Lib. 2. Cap. 9.

This Hour *of Praier is univerſally obſerved by the Church of Chriſt.*

PRE-

PREPARATORIE PRAIERS

To all the HOURS that follow.

God be in my head & understanding.
God be in my eyes and in my seeing.
God be in my mouth & in my speaking
God be in my heart & in my thinking
God be at my end and my departing.
Amen.

PRevent me, O Lord, in all my doings with thy most gracious favour, and further me with thy continual help, that in all my works begun, continued and ended in thee, I may glorifie thy holy Name, and finally by thy mercy obtain everlasting life, through *Jesus* Christ our Lord. *Amen.*

The Confession.

ALmighty and most mercifull Father, I have erred and strayed from thy waies like a lost sheep: I have followed too much the devices and desires of my own heart: I

have offended against thy holy laws. I have left undone those things which I ought to have done; and I have done those things which I ought not to have done: and there is no health in me. But thou, O Lord, have mercy upon me miserable offender. Spare thou me, O God, which confess my faults. Restore thou me that am penitent, according to thy promises declared unto mankind, in Christ *Jesus* our Lord. And grant, O most mercifull Father, for his sake, that I may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. *Amen.*

The Praier.

ALmighty God, the Father of our Lord *Jesus* Christ, who desirest not the death of a sinner, but rather that he may turn from his wickedness, and live, and hast promised to pardon them that truly repent, and unfeignedly believe thy holy Gospel; of thy mercy I beseech thee to grant me true repentance and thy holy Spirit, that those things may please thee which I do at this present, and that the rest of my life hereafter may be pure and holy, so

that

that at the laſt I may come to thine eternal joy, through *Jeſus* Chriſt our Lord. *Amen.*

THE MATTINS, OR *Morning Praier*, For the Firſt Hour of the Day.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

The Verſicles.

Verſ. O Lord, open thou my lips.
Reſp. And my mouth ſhall ſhew forth thy praiſe.
V. O God, make ſpeed to ſave me.
R. O Lord, make haſt to help me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Allelujah, *praiſe the Lord.*
The Lord's Name be praiſed.

The Venite, Pſal. 95

Serm. de Deip.

[*With which*, S. Ambroſe *ſaith, it was the uſe of the Church in his time to begin their Service.*]

O Come, let us ſing unto the Lord: let us heartily rejoice in the ſtrength of our ſalvation.
Let us come before his preſence with thankſgiving: and ſhew our ſelves glad in him with Pſalms.
For the Lord is a great God: and a great King above all gods.

In

In his hand are all the corners of the earth: and the ſtrength of the hills is his alſo.

The ſea is his, and he made it: and his hands prepared the dry land.

O come, let us worſhip and fall down: and kneel before the Lord our Maker.

For he is the Lord our God: and we are the people of his paſture, and the ſheep of his hands.

To day if ye will hear his voice, harden not your hearts: as in the provocation, and as in the day of temptation in the wilderneſs;

When your fathers tempted me: proved me, and ſaw my works.

Fourty years long was I grieved with this generation, and ſaid: It is a people that do erre in their hearts, for they have not known my waies.

Unto whom I ſware in my wrath: that they ſhould not enter into my reſt.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning is now, and ever ſhall be: world without end. *Amen.*

The Hymn.

Jam lucis orto Sidere.

NOw that the Day-ſtar doth ariſe,
Beg we of God with humble cries,
Hurtfull things to keep away,
While we duly ſpend the day.
Our Tongues to guide ſo, that no ſtrife
May breed diſquiet in our life:
To ſhut and cloſe the wandring Eye,
Leſt it let in vanity:
To keep the Heart as pure and free
From fond and troubled phantaſie:
To tame proud fleſh, while we deny it
A full cup and wanton diet.
That when the Day-light ſhal go out,
Time bringing on the Night about,
We by leaving worldly waies
May in ſilence ſing God's praiſe.
Amen.

The Antiphona.

AS long as I live will I magnifie thee on this manner, and lift up my hands in thy Name.

Pſal. 8.

O Lord our Governor, how excellent is thy Name in all the world: thou that haſt ſet thy glory above the heavens! 2. Out

2 Out of the mouth of very babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies: that thou mighteſt ſtill the enemy and the avenger.

3 For I will conſider thy heavens, even the works of thy fingers: the Moon and the Stars which thou haſt ordained.

4 What is man, that thou art mindfull of him: and the ſon of man, that thou viſiteſt him?

5 Thou madeſt him lower then the Angels: to crown him with glory and worſhip.

6 Thou makeſt him to have dominion of the works of thy hands: and thou haſt put all things in ſubjection under his feet;

7 All ſheep and oxen: yea, and the beaſts of the field.

8 The fouls of the air, and the fiſhes of the ſea: and whatſoever walketh through the paths of the ſeas.

9 O Lord our Governour: how excellent is thy Name in all the World?

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal. 19.

THe heavens declare the glory of God: and the firmament ſheweth his handy-work.

2 One day telleth another; and one night certifieth another.

3 There is neither ſpeech nor language: but their voices are heard among them.

4 Their ſound is gone out into all lands: and their words into the ends of the World.

5 In them hath he ſet a tabernacle for the Sun; which cometh forth as a Bridegroom out of his chamber, and rejoiceth as a Giant to run his courſe.

6 It goeth forth from the uttermoſt part of the Heaven, and runneth about unto the end of it again: and there is nothing hid from the heat thereof.

7 The Law of the Lord is an undefiled Law, converting the Soul: the Teſtimony of the Lord is ſure, and giveth wiſedom unto the ſimple.

8 The Statutes of the Lord are right,

right, and rejoice the heart: the Commandment of the Lord is pure, and giveth light unto the eyes.

9 The Fear of the Lord is clean, and endureth for ever: the Judgments of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony-combe.

11 Moreover by them is thy servant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth? O cleanse thou me from my secret faults.

13 Keep thy servant also from presumptuous sins, lest they get the dominion over me: so shall I be undefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight,

15 O Lord: my Strength, and my Redeemer.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now,

and ever ſhall be : world without end. *Amen.*

Pſal. 24.

THe earth is the Lord's, and all that therein is : the compaſs of the World, and they that dwell therein.

2 For he hath founded it upon the ſeas: and prepared it upon the flouds.

3 Who ſhall aſcend into the hill of the Lord: or who ſhall riſe up in his holy place?

4 Even he that hath clean hands, and a pure heart: and that hath not lift up his mind unto vanity, nor ſworn to deceive his neighbour.

5 He ſhall receive the bleſſing from the Lord: and righteouſneſs from the God of his ſalvation.

6 This is the generation of them that ſeek him: even of them that ſeek thy face, O Jacob.

7 Lift up your heads, O ye gates; and be ye lift up, ye everlaſting doors: and the King of glory ſhall come in.

8 Who is the King of glory? it is the Lord ſtrong and mighty, even the Lord mighty in battel.

9 Lift

9 Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors: and the King of glory shall come in.

10 Who is the King of glory? even the Lord of hosts, he is the King of glory.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Antiphona.

AS long as I live will I magnifie thee on this manner, and lift up my hands in thy Name.

The Benediction.

BLessed are those that be undefiled in the way, and walk in the Law of the Lord.

The Lesson, *out of the* Proverbs *of* Solomon.

THE fear of the Lord is the beginning of wisedom. If sinners entice thee, do not thou consent unto them. These six things doth the Lord

Lord hate, yea, ſeven are an abomination unto him: A proud Look, and a lying Tongue, and Hands that ſhed innocent bloud, an Heart that deviſeth wicked imaginations, Feet that be ſwift in running to miſchief, a falſe Witneſs that ſpeaketh not the truth, and him that ſoweth diſcord among Brethren. In the multitude of words there will be ſin: but he that refraineth his tongue is wiſe. Fear God, and the King, and meddle not with them that are ſeditious. Keep innocency, and doe the thing that is right, for that will bring a man peace at the laſt.

Pſal. 37.

Verſ. Thy Teſtimonies are my delight, O Lord, and my Counſellors.

Reſp. O give me underſtanding, that I may learn thy Commandments.

The

The Song *of* S. Ambroſe, *divinely compoſid when* S. Auguſtine *was baptized by him, and ſung by them both in profeſſion of their Faith, and honour of the bleſſed* Trinity.

Te Deum laudamus.

WE praiſe thee, O God: we acknowledge thee to be the Lord.

All the earth doth worſhip thee: the Father everlaſting.

To thee all Angels cry aloud: the heavens and all the powers therein.

To thee Cherubin and Seraphin: continually do cry,

Holy, holy, holy: Lord God of Sabaoth.

Heaven and earth are full of the majeſty: of thy glory.

The glorious company of the Apoſtles: praiſe thee.

The goodly fellowſhip of the Prophets: praiſe thee.

The noble army of Martyrs: praiſe thee.

The holy Church throughout all the world doth acknowledge thee.

The

The Father: of an infinite Majesty;

Thine honourable, true: and only Son;

Also the holy Ghost: the Comforter.

Thou art the King of glory: O Christ.

Thou art the everlasting Son: of the Father.

When thou tookest upon thee to deliver man: thou didst not abhor the Virgin's wombe.

When thou hadst overcome the sharpness of death: thou didst open the Kingdom of Heaven to all believers.

Thou sittest at the right hand of God: in the glory of the Father.

We believe that thou shalt come: to be our Judge.

We therefore pray thee, help thy servants: whom thou hast redeemed with thy precious bloud.

Make them to be numbred with thy Saints: in glory everlasting.

O Lord, save thy people: and bless thine heritage.

Govern them: and lift them up for ever.

Day by day: we magnifie thee;

And

And we worſhip thy Name : ever world without end.

Vouchſafe, O Lord : to keep us this day without ſin.

O Lord, have mercy upon us : have mercy upon us.

O Lord, let thy mercy lighten upon us : as our truſt is in thee.

O Lord, in thee have I truſted : let me never be confounded.

THE LAUDS, OR THE PRAISES AT Morning Praier.

Allelujah. *Praiſe the Lord.*
The Lord's Name be praiſed.

The Antiphona.

BLeſſed are they that dwell in thy houſe, they will be alwaies praiſing thee.

Pſal.

Psal. 148.

O Praiſe the Lord of Heaven: praiſe him in the height.

2 Praiſe him, all ye Angels of his: praiſe him, all his hoſt.

3 Praiſe him, Sun and Moon: praiſe him, all ye Stars and light.

4 Praiſe him, all ye Heavens: and ye waters that are above the Heavens.

5 Let them praiſe the Name of the Lord: for he ſpake the word, and they were made; he commanded, and they were created.

6 He hath made them faſt for ever and ever: he hath given them a Law which ſhall not be broken.

7 Praiſe the Lord upon earth: ye Dragons and all Deeps;

8 Fire and Hail, Snow and Vapours: Winde and Storm, fulfilling his Word;

9 Mountains and all Hills: fruitfull Trees and all Cedars;

10 Beaſts and all Cattel: Worms and feathered Fouls:

11 Kings of the earth and all people: Princes and all Judges of the World:

12 Young men and Maidens, Old men

men and Children, praiſe the Name of the Lord: for his Name only is excellent, and his praiſe above heaven and earth.

13 He ſhall exalt the horn of his people, all his Saints ſhall praiſe him: even the children of Iſrael, even the people that ſerveth him.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal. 149.

O Sing unto the Lord a new ſong: let the congregation of Saints praiſe him.

2 Let Iſrael rejoice in him that made him: and let the children of Sion be joyfull in their King.

3 Let them praiſe his Name in the dance: let them ſing praiſes unto him with Tabret and Harp.

4 For the Lord hath pleaſure in his people: and helpeth the meek-hearted.

5 Let the Saints be joyfull with glory; let them rejoice in their beds.

6 Let the praiſes of God be in

their mouth: and a two-edged sword in their hands;

7 To be avenged of the Heathen: and to rebuke the people;

8 To bind their Kings in chains: and their Nobles with links of iron.

9 That they may be avenged of them, as it is written: Such honour have all his Saints.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Psal. 150.

O Praise God in his holiness: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatness.

3 Praise him in the sound of the Trumpet: praise him upon the Lute and Harp.

4 Praise him in the Cymbals and Dances: praise him upon the Strings and Pipe.

5 Praise him upon the well-tuned Cymbals: praise him upon the loud Cymbals.

6 Let

6 Let every thing that hath breath : praiſe the Lord.

Glory be to the Father, and to the Son : and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be : world without end. *Amen.*

The Antiphona.

LEt my mouth be filled with thy praiſe, that I may ſing of thy glory and honour all the day long.

OR,

The Song *of the* Three Children, CALLED

BENEDICITE.

O All ye works of the Lord, bleſs ye the Lord : praiſe him and magnifie him for ever.

O ye Angels of the Lord, bleſs ye the Lord : praiſe him and magnifie him for ever.

O ye Heavens, bleſs ye the Lord : praiſe him and magnifie him for ever.

O ye Waters that be above the firmament, bleſs ye the Lord : praiſe him and magnifie him for ever.

O all

O all ye powers of the Lord, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Sun and Moon, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Stars of Heaven, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Showers and Dew, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Windes of God, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Fire and Heat, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Winter and Summer, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Dews and Froſts, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Froſt and Cold, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Ice and Snow, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Nights and Daies, bleſs ye the Lord:

Lord: praiſe him and magnifie him for ever.

O ye Light and Darkneſs, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Lightnings and Clouds, bleſs ye the Lord: praiſe him and magnifie him for ever.

O let the Earth bleſs the Lord: yea, let it praiſe him, and magnifie him for ever.

O ye Mountains and Hills, bleſs ye the Lord: praiſe him and magnifie him for ever.

O all ye green things upon the earth, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Wells, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Seas and Flouds, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Whales, and all that move in the waters, bleſs ye the Lord: praiſe him & magnifie him for ever.

O all ye Fowls of the Air, bleſs ye the Lord: praiſe him and magnifie him for ever.

O all ye Beaſts and Cattel, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye

O ye children of men, bleſs ye the Lord: praiſe him and magnifie him for ever.

O let Iſrael bleſs the Lord: praiſe him and magnifie him for ever.

O ye Prieſts of the Lord, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye ſervants of the Lord, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye Spirits and Souls of the righteous, bleſs ye the Lord: praiſe him and magnifie him for ever.

O ye holy and humble men of heart, bleſs ye the Lord: praiſe him and magnifie him for ever.

O Ananias, Azarias, and Miſael, bleſs ye the Lord: praiſe him and magnifie him for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Benediction.

BLeſſed is the wombe that bare Thee, O Lord, and the paps that gave Thee ſuck.

THE

THE LESSON.

S. MATTH. 5. 3.

BLeſſed are the poor in ſpirit, for theirs is the Kingdom of Heaven. Bleſſed are they that mourn, for they ſhall receive comfort. Bleſſed are the meek, for they ſhall receive the inheritance of the earth. Bleſſed are they that hunger and thirſt after righteouſneſs, for they ſhall be ſatisfied. Bleſſed are the mercifull, for they ſhall obtain mercy. Bleſſed are the pure in heart, for they ſhall ſee God. Bleſſed are the Peace-makers, for they ſhall be called the Children of God. Bleſſed are they which ſuffer perſecution for righteouſneſs ſake, for theirs is the Kingdom of Heaven.

Verſ. Make me to go in the path of thy Commandments;

Reſp. For therein is my deſire.

The Song *of* Zachary *the Prieſt*, CALLED

BENEDICTUS.

BLeſſed be the Lord God of Iſrael: for he hath viſited and redeemed his people;

And

And hath raiſed up a mighty ſalvation for us: in the houſe of his ſervant David;

As he ſpake by the mouth of his holy Prophets: which have been ſince the world began;

That we ſhould be ſaved from our enemies: and from the hands of all that hate us;

To perform the mercy promiſed to our fore-fathers: and to remember his holy Covenant;

To perform the oath which he ſwear to our fore-father Abraham: that he would give us,

That we being delivered out of the hands of our enemies: might ſerve him without fear;

In holineſs and righteouſneſs before him: all the daies of our life.

And thou, Child, ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord, to prepare his waies;

To give knowledge of ſalvation unto his people: for the remiſſion of their ſins,

Through the tender mercy of our God: whereby the Day-ſpring from on high hath viſited us;

To give light to them that ſit in dark-

darkneſs and in the ſhadow of death: and to guide our feet into the way of peace.

Glory be to the Father, and to the Son: and to the holy Ghoſt. As it was in the beginning, is now, and ever ſhall be: World without end. *Amen.*

The Creed.

I Believe in God the Father Almighty, Maker of heaven and earth. And in *Jeſus* Chriſt, his onely Son our Lord; who was conceived by the holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead, and buried, he deſcended into Hell; the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge both the quick and the dead. I believe in the holy Ghoſt; The holy Catholick Church; the Communion of Saints; the Forgiveneſs of Sins; the Reſurrection of the Body; and the Life everlaſting. *Amen.*

The Prayers.

Lord, have mercy upon us.
Christ, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. Amen.

Vers. O Lord, shew thy mercy upon us;
Resp. And grant us thy salvation.
Vers. O Lord, save the King.
Resp. And mercifully hear us when we call upon thee.
Vers. Endue thy Ministers with righteousness.
Resp. And make thy chosen people joyful.
Vers. O Lord, save thy people.
Resp. And bless thine inheritance.
Vers. Give peace in our time, O Lord.
Resp. Because there is none other that

that fighteth for us, but onely thou, O God.

Vers. O God, make clean our hearts within us.

Resp. And take not thy holy Spirit from us.

Vers. O Lord, hear my prayer.

Resp. And let my crying come unto thee.

Then the Collects *proper for the Week, with these Prayers following.*

The Second Collect, *for* Peace.

O God, who art the Author of peace and lover of concord, in knowledg of whom standeth our eternal life, whose service is perfect freedom: Defend us thy humble servants in all assaults of our enemies, that we surely trusting in thy defence, may not fear the power of any adversaries, through the might of *Jesus* Christ our Lord. *Amen.*

The Third Collect, *for* Grace.

O Lord our heavenly Father, Almighty and everlasting God, who hast safely brought us to the beginning of this day: Defend us in the

same with thy mighty power, and grant that this day we fall into no sin, neither run into any kinde of danger, but that all our doings may be ordered by thy governance, to doe alwaies that is righteous in thy sight, through *Jesus* Christ our Lord. *Amen.*

A Devout Praier, *which may be used at all Times.*

I.

GRant me, gracious Lord, a pure intention of my heart, and a stedfast regard to thy Glory in all my actions. Possess my mind continually with thy presence, and ravish it with thy love, that my onely delight may be, to be embraced in the arms of thy Protection.

II.

BE Thou a Light unto mine eyes, musick to mine ears, sweetness to my taste, and a full contentment to my heart. Be thou my Sun-shine in the day, my Food at the table, my Repose in the night, my Clothing in nakedness, and my Succour in all necessities.

III.

LOrd *Jesu*, I give thee my body, my Soul, my substance, my fame, my friends, my liberty, and my life: dispose of me, and of all that is mine, as it seemeth best to thee, and to the glory of thy blessed Name.

IV.

I Am not now mine, but thine. Therefore claim me as thy right, keep me as thy charge, and love me as thy childe. Fight for me when I am assaulted, heal me when I am wounded, and revive me when I am destroyed.

V.

MY Lord and my God, I beseech thee to give me patience in troubles, humility in comforts, constancy in temptations, and victory against all my ghostly enemies. Grant me sorrow for my sins, thankfulness for thy benefits, fear of thy Judgments, love of thy Mercies, and mindfulness of thy presence for evermore.

VI.

MAke me humble to my Superiours, and friendly to my Equals: make me ready to pleasure

all, and loth to offend any: make me loving to my friends, and charitable to mine enemies.

VII.

GIve me modesty in my countenance, gravity in my behaviour, deliberation in my speech, holiness in my thoughts, and righteousness in all my actions. Let thy mercy cleanse me from my sins, and let thy Grace bring forth in me the fruits of everlasting life.

VIII.

LOrd, let me be obedient without arguing, humble without feigning, patient without grudging, pure without corruption, merry without lightness, sad without mistrust, sober without dulness, true without doubleness, fearing thee without desperation, and trusting in thee without presumption.

IX.

LEt me be joyfull for nothing but that which pleaseth thee; nor sorrowfull for any thing but that which doth displease thee. Let my Labour be my delight, which is for thee: and let all Rest weary me, which is not in thee.

X.

GIve me a waking ſpirit, and a diligent Soul, that I may ſeek to know thy will, and when I know it truly, may perform it faithfully, to the honour and glory of thy ever-bleſſed Name. *Amen.*

The Final *Praiers.*

ASſiſt us mercifully, O Lord, in theſe our ſupplications and praiers, and diſpoſe the way of thy ſervants toward the attainment of everlaſting Salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy moſt gracious and ready help, through *Jeſus* Chriſt our Lord. *Amen.*

ALmighty Lord, and everlaſting God, vouchſafe, we beſeech thee, to direct, ſanctifie, and govern both our hearts and bodies in the waies of thy Laws and in the works of thy Commandments, that through thy moſt mighty protection, both here and ever, we may be preſerved in body and Soul, through our Lord and Saviour *Jeſus* Chriſt. *Amen.*

The Doxologie.

1 Tim. 1. 17. NOw unto the King Eternal, the immortal, invisible, and onely wise God, be honour and glory for ever and ever. *Amen.*

THE END OF

THE MATTINS,

OR

First Hour of Prayer.

THE THIRD HOUR OF PRAIERS, OR THE MIDDLE SPACE BETWEEN Sun-rising and Noon.

THE THIRD HOUR

OF

PRAYERS,

OR

THE MIDDLE SPACE

BETWEEN

Sun-rising and Noon.

THE ANCIENT USE OF PRAIERS AT The Third Hour.

THE Third Hour *of the day is commonly called by the* Italians, * The Golden Hour; *and in the Decrees of the Church,* Distin. 44. can. fin. *it is termed,* The Holy Hour. *A Time in a manner made ſacred to Chriſtians even by the holy Ghoſt himſelf, ſaith* Rupertus: *as*

*Steph. Dur. de Rit.

ACTS 2.

They were all with one accord in one place, and ſuddenly there came a ſound from Heaven, and they were all filled with the holy Ghoſt. ¶ Where at the fifteenth verſe by thoſe words of S. *Peter* [*It*

is

is but the Third hour of the day] it appeareth that this descent of the holy Ghost was at the Third hour of Praier, at which time and godly exercise the Apostles were then assembled.

S. MARK 15.

Pilate *said unto them, What will you that I doe to the King of the Jews? They cried again, Crucifie him, crucifie him*, &c. *And it was the* Third Hour. *Vers.* 25.

DAN. 6.

And he kneeled three times a day before the Lord. The first of which times (saith S. *Cyprian* and S. *Hierom*) hath been alwaies understood to be the *Third Hour* of Praier.

CONST. CLEM. lib. 8. cap. 34.

LEt your Praiers be made at the Third Hour *also; for then it was when* Pilate *gave sentence upon our Lord and Saviour to have him crucified.* S. Mark 15.

TERTUL. de Jejun. cap. 10.

The Third, the Sixth and the Ninth Hours,

Hours, *as they are the more eminent parts of the day, to distribute and distinguish the publick affairs of men; so have they been accounted the most solemn times of Prayer and divine duties in the Church of God. For at this* Third Hour *were the holy Apostles met together at their devotions, & filled with the power of the holy Ghost.*

S. CYPRIAN, de orat. Dom.

In the Exercise of Devotion and Prayer, we reade that the Three Children *and the Prophet* Daniel, *men strong in Faith, and victorious in Captivity, observed the* Third Hour *of the day: a Mystery no doubt of the Holy and Blessed* Trinity, *which was afterwards to be made manifest; and a Type of the Holy Ghost's descent at* that very Hour.

S. BASIL. In Reg. fus. Disp. Int. 37.

At the Third Hour *of the day, let us give our selves to holy Supplications and Prayers, having in continual remembrance the most glorious gift of the Holy Ghost, which was then bestowed upon the Apostles of Christ, as they were devoutly met together at their Prayers and holy Exercises.*

ercises. And let us beseech Almighty God, that we also may be made fit to receive the like blessed Sanctification of the Spirit, to be our Director and Instructor in all things that we doe.

S. Hieron. ad Eustoch.

Who knoweth not that the Third Hour *is one of those times which are allotted to Praier?*

Idem, de obitu *Paulæ.*

At the Third, Sixth *and* Ninth Hour *she said her* Psalter, *and orderly performed her Devotions.*

Isid. de Eccl. off. lib. 1. c. 19.

For the service of the Holy and undivided Trinity, *are these* three Hours *devoted to Praier.*

PRAIERS FOR The Third Hour.

Our Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come, Thy Will be done in

in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

Amen.

Verſ. O God, make ſpeed to ſave me.
Reſp. O Lord, make haſt to help me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Allelujah, *Praiſe the Lord.*
The Lord's Name be praiſed.

The Hymn.

Veni Creator.

COme, Holy Ghoſt, our Souls inſpire,
And lighten with celeſtial fire.
Thou the anointing Spirit art,
Who doſt thy ſeven-fold gifts impart.
Thy bleſſed Unction from above
Is comfort, life, and fire of love.

Enable

Enable with perpetual light
The dulneſs of our blinded ſight.
Anoint and chear our ſoiled face
With the abundance of thy Grace.
Keep far our foes, give peace at home:
Where thou art guide, no ill can come.
Teach us to know the Father, Son,
And Thee of Both to be but One.
That through the Ages all along
This may be our endleſs Song.
Praiſe to thy eternal merit,
Father, Son, and Holy Spirit.
Amen.

The Antiphone.

SHew thy ſervant the light of thy countenance, and ſave me for thy mercie's ſake.

Pſal. 15.

LOrd, who ſhall dwell in thy Tabernacle? or who ſhall reſt upon thy holy hill?

2 Even he that leadeth an uncorrupt life: and doth the thing which is right, and ſpeaketh the truth from his heart.

3 He that hath uſed no deceit in his tongue, nor done evil to his neighbour: and hath not ſlandered his neighbour.

4 He

4 He that ſetteth not by himſelf, but is lowly in his own eyes: and maketh much of them that fear the Lord.

5 He that ſweareth unto his neighbour, and diſappointeth him not: though it were to his own hinderance.

6 He that hath not given his money upon uſurie: nor taken reward againſt the innocent.

7 Whoſo doth theſe things: ſhall never fall.

Glory be to the Father, and to the Son: and to the holy Ghoſt. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal. 25.

UNto thee, O Lord, will I lift up my Soul, my God, I have put my truſt in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſs without a cauſe ſhall be put to confuſion.

3 Shew me thy waies, O Lord:

Lord: and teach me thy paths.

4 Lead me forth in thy truth, and learn me: for thou art the God of my ſalvation, in thee hath been my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindneſſes which have been ever of old.

6 Oh remember not the ſins and offences of my youth: but according to thy mercy think thou upon me (O Lord) for thy goodneſs.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that are meek ſhall he guide in judgment: and ſuch as are gentle, them ſhall he learn his way.

9 All the paths of the Lord are mercie and truth: unto ſuch as keep his Covenant and his teſtimonies.

10 For thy Name's ſake, O Lord: be mercifull unto my ſin, for it is great.

11 What man is he that feareth the Lord? him ſhall he teach in the way that he ſhall chuſe.

12 His Soul ſhall dwell at eaſe: and his ſeed ſhall inherit the land.

13 The ſecret of the Lord is among

mong them that fear him: and he will ſhew them his Covenant.

14 Mine eyes are ever looking unto the Lord: for he ſhall pluck my feet out of the net.

15 Turn thee unto me, and have mercy upon me: for I am deſolate and in miſery.

16 The ſorrows of my heart are enlarged: O bring thou me out of my troubles.

17 Look upon my adverſity and miſery: and forgive me all my ſin.

18 Conſider mine enemies how many they are: and they bear a tyrannous hate againſt me.

19 O keep my Soul, and deliver me: let me not be confounded, for I have put my truſt in thee.

20 Let perfectneſs and righteous dealing wait upon me: for my hope hath been in thee.

21 Deliver Iſrael, O God: out of all his troubles.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal.

Psal. 145.

I Will magnifie thee, O God, my King: and I will praise thy Name for ever and ever.

2 Every day will I give thanks unto thee: and praise thy Name for ever and ever.

3 Great is the Lord, and marvellous, worthy to be praised: there is no end of his greatness.

4 One generation shall praise thy works unto another: and declare thy power.

5 As for me, I will be talking of thy worship: thy glory, thy praise, and wondrous works;

6 So that men shall speak of the might of thy marvellous acts: and I will also tell of thy greatness.

7 The memorial of thine abundant kindness shall be shewed: and men shall sing of thy righteousness.

8 The Lord is gracious and mercifull: long suffering, and of great goodness.

9 The Lord is loving unto every man: and his mercy is over all his works.

10 All thy works praise thee, O Lord: and thy Saints give thanks unto thee.

11 They

11 They ſhew the glory of thy Kingdome: and talk of thy power;

12 That thy power, thy glory, and mightineſs of thy kingdom: might be known unto men.

13 Thy Kingdom is an everlaſting Kingdom: and thy dominion endureth throughout all Ages.

14 The Lord upholdeth all ſuch as fall: and lifteth up all thoſe that are down.

15 The eyes of all wait upon thee, O Lord: and thou giveſt them their meat in due ſeaſon.

16 Thou openeſt thine hand: and filleſt all things living with plenteouſneſs.

17 The Lord is righteous in all his waies: and holy in all his works.

18 The Lord is nigh unto all them that call upon him: yea, all all ſuch as call upon him faithfully.

19 He will fulfill the deſire of them that fear him: he alſo will hear their cry, and will help them.

20 The Lord preſerveth all them that love him: but ſcattereth abroad all the ungodly.

21 My mouth ſhall ſpeak the praiſe of the Lord: and let all fleſh give thanks unto his holy Name for ever and ever.

Glory

Glory be to the Father, and to the Son : and to the holy Ghoſt. As it was in the beginning, is now, and ever ſhall be : world without end. *Amen.*

The Benediction.

BLeſſed be the Lord God of Iſrael from everlaſting, and world without end.

THE LESSON.

EPHES. 6.

TAke unto you the whole Armour of God, that ye may be able to reſiſt the evil day, and ſtand perfect in all things. Stand therefore, and your loins gird with the truth, having on the Breaſt-plate of righteouſnels; and having ſhoes on your feet, that ye may be prepared for the Goſpel of peace. Above all, take to you the Shield of Faith, wherewith ye may quench all the fiery darts of the wicked one. Take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God. And pray alwaies with all manner of praier and ſupplica-

plication in the ſpirit: and watch thereunto with inſtance.

Verſ. O Lord, hear my prayer.

Reſp. And let my cry come unto thee.

The Prayers.

I.

ALmighty God, which as about this Hour didſt inſtruct and repleniſh the hearts of thy faithfull Servants, by ſending down upon them the Light of thy holy Spirit: Grant me by the ſame Spirit to have a right judgment in all things, that I may both perceive and know what I ought to doe, and alſo have grace and power faithfully to fulfill the ſame, through the merits of our Lord *Jeſus* Chriſt, who was alſo at this Hour contented to receive the bitter ſentence of death for us, and now liveth and reigneth with Thee in the unity of the ſame bleſſed Spirit, one God world without end.

Amen.

II.

ALmighty God, the fountain of all goodneſs, and the welſpring of divine Graces, who haſt vouchſafed

saſed to regenerate me, being born in ſin, by water and the Holy Ghoſt in the bleſſed Laver of Baptiſm, thereby receiving me into the number of thine elect Children, and making me an Heir of everlaſting life, in the Communion of thy glorious Saints: Strengthen me, I beſeech thee, O Lord, with that bleſſed Spirit of thine, the Ghoſtly Comforter, and daily increaſe in me thy manifold Gifts of Grace, the Spirit of Wiſedom and Underſtanding, the Spirit of Counſel and Ghoſtly Strength, the Spirit of Knowledg and true Godlineſs, and fulfill me, O Lord, with the Spirit of thy Holy Fear, even through him who hath ſent down the Spirit upon his Church, *Jeſus* Chriſt our Lord. *Amen.*

The Lord's Name be praiſed, from the riſing up of the Sun, unto the going down thereof.

THE END OF The Third Hour.

THE SIXTH HOUR OF PRAIER, OR MID-DAY.

H

BRITISH MUSEUM

THE ANCIENT CUSTOM OF PRAIER AT The Sixth Hour, OR NOON-DAY.

FOr *many reaſons* (*ſaith S.* *Cyprian) *is the* Sixth Hour *of Praier obſerved by devout Chriſtians, as being a Time that hath been ſpecially conſecrated and advanced thereunto both in the Old and New Teſtament.* * De Orat. Dom.

PSAL. 55. 18.

AND at Noon-time *will I pray, and that inſtantly, and he ſhall hear my voice.*

S. MATTH. 27.

There they crucified him; and it was about the Sixth Hour. ¶ At which time our Saviour offered his laſt Praiers upon the Altar of his Croſs.

ACTS. 10. 9.

Peter *went up into his houſe to pray about the* Sixth Hour.

CLEM. CONST. lib. 8. cap. 34.

LEt your Praiers be made alſo at the Sixth Hour, *for at that time was our Lord and Saviour crucified upon the Croſs for us.*

TERTUL. de Jejun. cap. 10.

The Sixth Hour *hath been ever accounted a ſolemn time for Devotion and Praier.*

S. CYPRIAN, de Orat. Dom.

Beſides, we obſerve the Sixth Hour, *not onely for that we find holy men before us to have done the like both in the* Old *Teſtament, as* Daniel *in his chamber, and in the* New, *as* Peter *upon his houſe; but alſo*

also for that our Lord Jesus Christ *was at* this Hour *exalted upon the Cross, like the Serpent in the wilderness, that whosoever turneth to him might be healed.*

S. Bas. In Reg. fus. disp. Int 37.

When we pray at the Sixth Hour, *we imitate that holy Saint who said,* And at *Noon-time* will I call upon Thee. *There is an arrow that flieth about, and a Devil that destroieth in the* Noon-day; *fit it is we should then seek, and take heed to be delivered from them.*

S. Athanas. de Meditat.

Be instant at Praiers with God, and worship him that hang upon the Cross for thee at the Sixth Hour *of the day.*

S. Isid. l. 6. Etym. c. ult.

The Third, *the* Sixth, *and the* Ninth Hours, *they divide the day into even spaces of time, and are therefore allotted to Praier; that whilest we are perhaps intent upon other businesse, and may forget our duties towards God, the* very Hour *when it comes may put us in mind thereof. And how can we doe less then* three

times in the day at least (besides Morning and Evening, which will invite us to praier of themselves) fall down and worship the Blessed Trinity, Father, Son, *and* Holy Ghost?

PRAIERS FOR The Sixth Hour.

OUr Father which art in heaven, Hallowed be thy Name. Thy Kingdome come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Vers. O God, make speed to save me.
Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Allelujah, *Praiſe the Lord.*
The Lord's Name be praiſed.

The Hymn.

WHo more can crave
then God for me hath done,
To free a ſlave
that gave his onely Son?
Bleſt be that hour
when he repair'd my loſs.
I never will
forget my Saviour's Croſs.

Whoſe death revives
my Soul: Once was I dead,
But now I'le raiſe
again my drooping head;
And ſinging ſay,
and ſaying ſing for ever,
Bleſt be my Lord
that did my Soul deliver.
Amen.

The Antiphona.

THe Lord hath redeemed me from all my ſins.

Pſal. 103.

PRaiſe the Lord, O my Soul: and all that is within me, praiſe his holy Name.

2 Praiſe the Lord, O my Soul: and forget not all his benefits;

3 Who forgiveth all thy ſin: and healeth all thine infirmities;

4 Who ſaveth thy life from deſtruction: and crowneth thee with mercy and loving kindneſs;

5 Who ſatisfieth thy mouth with good things: making thee young and luſty as an Eagle.

6 The Lord executeth righteouſneſs and judgment: for all them that are oppreſſed with wrong.

7 He ſhewed his waies unto Moſes: his works unto the children of Iſrael.

8 The Lord is full of compaſſion and mercy: long-ſuffering and of great goodneſs.

9 He will not alway be chiding: neither keepeth he his anger for ever.

10 He hath not dealt with us after our ſins: nor rewarded us according to our wickedneſſes.

11 For look how high the heaven is in compariſon of the earth: ſo great is

is his mercy alſo toward them that fear him.

12 Look how wide alſo the Eaſt is from the Weſt: ſo far hath he ſet our ſins from us.

13 Yea, like as a Father pitieth his own children: even ſo is the Lord merciſull unto them that fear him.

14 For he knoweth whereof we are made: he remembreth that we are but duſt.

15 The daies of man are but as graſs: for he flouriſheth as a flower of the field.

16 For as ſoon as the wind goeth over it, it is gone: and the place thereof ſhall know it no more.

17 But the merciſull goodneſs of the Lord endureth for ever and ever upon them that fear him: and his righteouſneſs upon childrens children;

18 Even upon ſuch as keep his Covenant: and think upon his Commandments to doe them.

19 The Lord hath prepared his ſeat in Heaven: and his Kingdom ruleth over all.

20 O praiſe the Lord, ye Angels of his, ye that excell in ſtrength: ye

that fulfill his Commandment, and hearken unto the voice of his words.

21 O praise the Lord, all ye his hosts: ye servants of his that doe his pleasure.

22 O speak good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord, O my Soul.

Glory be to the Father, and to the Son: and to the holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Psal. 116.

I Am well pleased that the Lord hath heard the voice of my praier.

2 That he hath enclined his ear unto me: therefore will I call upon him as long as I live.

3 The snares of death compassed me round about: and the pains of hell gat hold upon me.

4 I shall find trouble and heavines, and I will call upon the Name of the Lord: O Lord, I beseech thee, deliver my Soul.

5 Gracious is the Lord and righteous: yea, our God is mercifull.

The

6 The Lord preſerveth the ſimple: I was in miſerie, and he helped me.

7 Turn again then unto thy reſt, O my Soul: for the Lord hath rewarded thee.

8 And why? Thou haſt delivered my Soul from death: mine eyes from tears, and my feet from falling.

9 I will walk before the Lord: in the land of the living.

10 I believed, and therefore will I ſpeak, but I was ſore troubled: I ſaid in my haſt, All men are liars.

11 What reward ſhall I give unto the Lord: for all the benefits that he hath done unto me?

12 I will receive the cup of ſalvation: and call upon the Name of the Lord.

13 I will pay my vows now in the preſence of all his people: right dear in the ſight of the Lord is the death of his Saints.

14 Behold (O Lord) how that I am thy ſervant: I am thy ſervant, and the ſon of thine handmaid, thou haſt broken my bonds in ſunder.

15 I will offer to thee the ſacrifice of thankſgiving: and will call

call upon the Name of the Lord.

16 I will pay my vows unto the Lord in the ſight of all his people: in the Courts of the Lord's houſe, even in the midſt of thee, O Jeruſalem. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal 117.

O Praiſe the Lord, all ye heathen: praiſe him, all ye Nations.

2 For his merciful kindneſs is ever more and more towards us: and the truth of the Lord endureth for ever. Praiſe the Lord.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Benediction.

BLeſſed is he whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered.

THE

THE LESSON.

PHIL. 2.

LEt the ſame mind be in you that was in Chriſt *Jeſus*, who when he was in the ſhape of God, yet made himſelf of no reputation, but humbled himſelf, and became obedient to the death, even to the death of the Croſs. Wherefore God hath alſo exalted him on high, and given him a Name which is above all Names, that at the *Name of Jeſus* every knee ſhould bow, both of things in heaven, and things in earth, and things under the earth, and that all tongues ſhould confeſs that *Jeſus* Chriſt is the Lord, unto the praiſe of God the Father.

Verſ. I will make my praier unto thee, O Lord.
Reſp. In an acceptable time.

The Praiers.

I.

SAve us, O Bleſſed Saviour of the World, who by thy Croſs and precious bloud haſt redeemed us: help

help us, we beſeech thee, O God of our ſalvation.

II.

O Lord *Jeſus* Chriſt, the bleſſed Son of God, who haſt ſuffered death for me upon the Croſs, that I might thereby be brought unto eternal life: Have mercie on me, I beſeech thee, both now and at the hour of death; and grant unto me thy humble ſervant, with all other good people that have this thy bleſſed Paſſion in devout remembrance, a proſperous and godly life in this preſent World, and through thy Grace eternal glory in the World to come, where, with the Father and the Holy Ghoſt, thou liveſt and reigneſt ever one God World without end. *Amen.*

THE Lord's Name be praiſed from the riſing of the Sun, unto the going down thereof.

THE END OF The Sixth Hour.

THE

THE NINTH HOUR OF PRAIER, OR MID-SPACE Between Noon and Sun-set.

BRITISH MUSEUM

THE ANCIENT USE OF PRAIERS AT The Ninth Hour.

THat the Ninth Hour *alſo hath ever been a choſen and a ſolemn Time for Devout Praier, theſe places of the Holy Scripture, and the Old Fathers, will give ſufficient Teſtimony.*

ACTS 3.

Peter *and* John *went up into the Temple at the* Ninth Hour *of Praier,* [or] *at* that Hour *of Praier which is called the* Ninth Hour.

ACTS 10. 2.

Cornelius *was a devout man, and one that feared God with all his houſe,*

houſe, who gave much Alms to the people, and praied to God continually. He ſaw in a manifeſt Viſion, and it was at the Ninth Hour *of the day, an Angel of God coming unto him, who ſaid,* Cornelius, *thy Praiers and thine Alms are come up for a memorial before God.*

S. MATTH. 27. 46, 50.

And at the Ninth Hour Jeſus *cried with a loud voice, and yielded up the Ghoſt.*

CLEM. CONST. lib. 8. cap. 34.

WE obſerve alſo the Ninth Hour *of Praier, for that at this time the Sun was darkned, and the earth ſhaken with horror, as being not able to ſuffer or to look upon thoſe bitter cruelties of the Jews, wherewith the God of Heaven and Earth was deſpighted.*

S. CYPRIAN, de Orat. Dom.

Our Lord and Saviour was exalted upon his Croſs at the Sixth Hour of the day, and there being tormented three long hours together, at the Ninth Hour *he made perfect our Redemption,*

demption, and yielded up his own life, to ſave ours. So myſterious were theſe Times of Prayer, which holy men of old had choſen for the exerciſe of their Piety.

S. Basil. In Reg. Int. 37.

The Apoſtles themſelves have taught us how fit and needfull our Prayers are at the Ninth Hour *of the day; an Hour which* Peter *and* John *obſerved, wherein to goe up to the very Temple and pray: it being a ſacred memorial alſo of that Time when our Lord* Jeſus *was put to death, that he might keep us from death.*

S. Hier. in Dan. 6.

The Church hath ever been accuſtomed to interpret one of the Prophet's Times of Prayer to be the Ninth Hour, *and to obſerve it accordingly.*

Rab. Maur. l. 2. de Inſt. Cl. c. 6.

The Ninth Hour *of the day is therefore accounted a ſolemn and a ſacred time among us, that remembring how Chriſt at this* Hour *commended up his Spirit into the hands*

of

of his Father, we also with devout Praiers and Supplications might yield up unto him both our Souls and bodies as a living Sacrifice, &c.

Rup. lib. 1. de Div. off. cap. 5.

At this Hour *did the Sacraments of the Church flow from the side of our Saviour; the Bloud whereby we are redeemed, and the Water wherewith we are regenerate:* Jesus *yielded up the Ghost; the Thief was admitted into Paradise; the Labourers sent into the Vineyard; and forgiveness of sins promised to them that repent and come unto Christ, even at the* Last Hour *of the day. Pray we therefore with all Supplication,* &c.

PRAIERS FOR The Ninth Hour.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy Will be done in earth as it is in Heaven. Give us this

this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Verſ. O God, make ſpeed to ſave me.
Reſp. O Lord, make haſt to help me.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end, *Amen.*

Allelujah, *Praiſe the Lord.*
The Lord's Name be praiſed.

The Hymn.

O Thou God Almighty,
Father of all mercy,
Fountain of all pity,
Grant we beſeech thee,
Of thy great clemency,
On us to have mercy,
Now and at the hour of death.
Amen.

The

The Antiphona.

AND now, Lord, what is my hope? Truly my hope is even in thee.

Pſal. 34.

I WILL alway give thanks unto the Lord: his praiſe ſhall ever be in my mouth.

2 My Soul ſhall make her boaſt in the Lord: the humble ſhall hear thereof, and be glad.

3 O praiſe the Lord with me: and let us magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my fear.

5 They had an eye unto him, and were lightned: and their faces were not aſhamed.

6 Lo, the poor crieth, and the Lord heareth him: yea, and ſaveth him out of all his troubles.

7 The Angel of the Lord tarrieth round about them that fear him: and delivereth them.

8 O taſte and ſee how gracious the Lord is: bleſſed is the man that truſteth in him.

9 O fear the Lord, ye that are his

his Saints: for they that fear him lack nothing.

10 The Lions do lack, and ſuffer hunger: but they who ſeek the Lord ſhall want no manner of thing that is good.

11 Come ye children, and hearken unto me: I will teach you the fear of the Lord.

12 What man is he that luſteth to live: and would fain ſee good days?

13 Keep thy tongue from evil: and thy lips that they ſpeak no guile.

14 Eſchew evil, and doe good: ſeek peace, and enſue it.

15 The eyes of the Lord are over the righteous; and his ears are open unto their praiers.

16 The countenance of the Lord is againſt them that doe evil: to root out the remembrance of them from the earth.

17 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

18 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble ſpirit.

19 Great are the troubles of the righteous: but the Lord delivereth him out of all.

20 He

20 He keepeth all his bones: so that not one of them is broken.

21 But misfortune shall slay the ungodly: and they that hate the righteous shall be desolate.

22 The Lord delivereth the Souls of his servants: and all they that put their trust in him shall not be destitute.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Psal. 46.

GOD is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hills be carried into the midst of the Sea.

3 Though the waters thereof rage and swell: and though the mountains shake at the tempest of the same.

4 The Rivers of the flouds thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God

5 God is in the midſt of her, therefore ſhall ſhe not be removed: God ſhall help her, and that right early.

6 The heathen make much adoe, and the Kingdoms are moved: but God hath ſhewed his voice, and the earth ſhall melt away.

7 The Lord of hoſts is with us: the God of Jacob is our refuge.

8 O come hither, and behold the works of the Lord: what deſtruction he hath brought upon the earth.

9 He maketh warrs to ceaſe in all the World: he breaketh the bow, and knappeth the ſpear in ſunder, and burneth the chariots in the fire.

10 Be ſtill then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hoſts is with us: the God of Jacob is our refuge.

Glory be to the Father, and to the Son: and to the holy Ghoſt. As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Psal. 54.

SAve me, O God, for thy Name's sake: and avenge me in thy strength.

2 Hear my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyrants (which have not God before their eyes) seek after my Soul.

4 Behold, God is my helper: the Lord is with them that uphold my Soul.

5 He shall reward evil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise thy Name, O Lord: because it is so comfortable.

7 For he hath delivered me out of all my trouble: and mine eye hath seen his desire upon mine enemies.

Glory be to the Father, and to the Son: and to the holy Ghost: As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The

The Benediction.

BLessed are the merciful, for they shall obtain mercy.

THE LESSON.

EPHES. 5. ROM. 12.

BE ye followers of God as dear children: and walk in love, even as Christ loved us, and gave himself for us an offering, and a sacrifice of a sweet savour unto God. Offer up your bodies as a living sacrifice, holy and acceptable unto God, which is your reasonable service of God. And fashion not your selves like unto this World.

Vers. The Lord is loving unto every man.

Resp. And his mercy is over all his works.

The Prayers.

I.

HEar me, O Lord, and remember now that hour in which thou didst once commend thy blessed Spirit into the hands of thy hea-

venly Father, when with a torn Body and a broken Heart thou didſt ſhew forth the bowels of thy mercy, and die for us. I beſeech thee, O Thou Brightneſs and Image of God, ſo to aſſiſt me by this thy moſt precious death, that being dead unto the World, I may live onely unto thee; and at the laſt hour of my departing from this mortal life, I may commend my Soul into thy hands, and thou maieſt receive me into life immortal, there to reign with Thee for ever and ever. *Amen.*

II.

ALmighty God, who of thy tender love towards man haſt ſent our Saviour Chriſt to ſuffer death upon the Croſs for us, that all mankinde ſhould follow the example of his great humility: mercifully grant that we, who have this his moſt precious Death and Paſſion in continual remembrance, may both follow the example of his patience, and be made partakers of his glory, through the ſame *Jeſus* Chriſt our Lord. *Amen.*

The Lord's Name be praiſed.

THE END OF THE NINTH HOUR.

PRAIERS AT The Vespers, OR TIME OF EVEN-SONG.

BRITISH MUSEUM

THE ANCIENT USE OF Evening Praier.

THE Morning *began*, the three Hours *continued* and the Evening *ends our day. Neither is any work we take in hand like to prosper, unless it be begun, continued, and ended in Him, who must prevent us with his gracious favour, and further us with his continual help.*

In which regard, the very Heathens, who knew not how to serve God aright, yet thus much they knew, that in the Morning *and the* * Evening *there was a service to be given him, and they acknowledged it every man's duty to perform the same.*

* *Plat.* 10. de Legibus.

Besides, in the * Old *Law*, * Exo. 12. 6. Num. 28. 4.

the Evening was a ſpecial time appointed by God himſelf for the offering up of ſolemn Sacrifice: and in the * New, Chriſt choſe it for the inſtitution of his Bleſſed Supper; a Time alſo wherein his bruiſed * Body was taken down from the Croſs, and laid up in the Grave. Which being all the ſacred myſteries of our Chriſtian Religion, and the * Time it ſelf moſt naturally inviting and admoniſhing us to Contemplation and Prayer; needs muſt they be either indevout or ſomewhat worſe, that will not duly obſerve this Hour of God's ſervice. The Teſtimonies and Examples of Holy men are theſe.

* S. Mat. 26. 20.

* S. Mat. 27. 57.

* Iſid. Etym. lib. 6.

GEN. 24. 63.

AND Iſaac went out to meditate, or to pray in the Evening.

EXOD. 12. 6

And the whole multitude of the people ſhall offer it in ſacrifice at the Evening.

NUM.

NUM. 28. 2, & 4.

My Sacrifices ye ſhall obſerve to offer to me in their due ſeaſon; in the Evening *ye ſhall offer*, &c.

PSAL. 55. 17.

In the Evening *will I pray, and he ſhall hear my voice.*

PSAL. 65. 8.

Who makeſt the outgoings of the morning and Evening *to praiſe thee.*

PSAL. 141. 2.

Let my Praier be ſet forth in thy ſight as the Incenſe: and let the lifting up of my hands be as an Evening Sacrifice.

S. MATTH. 26. 20.

In the Evening *he ſate down with the Twelve. And whileſt they were at ſupper*, Jeſus *took Bread, and bleſſed it*, &c.

S. MARK 13. 35.

Watch ye therefore, for ye know not when the Lord of the houſe will come, whether in the Evening, *or at midnight*, &c.

CLEM. CONST. lib. 8. cap. 34.

LEt your devout Praiers be made also in the Evening *with thanksgiving unto God, who hath given you the* Night *wherein to rest from your daily labours.*

CONCIL. LAODIC. can. 18.

And fit it is, the same order of Praier should be observed in the Vespers *or the* Even-song *of the Church.*

S. BASIL. orat. in S. JULIT.

When thou lookest upon the Heavens, and beholdest the beauty of the Stars, adore Him that in his wisedom made them all for thee. When the day is ended, and the Night *approcheth on, fall down and worship Him who made both the* Day *and the* Night, *to give thee joy and rest.*

S. AMBROS. lib. 3. ep. 11.

I began to think upon that Versicle *which we had used a little before in our* Even-song.

S. HIERON. ad EUSTOCH.

The Evening *is a common and*

usual

usual Time of Praier with all men.

Isid. cap. 20. de Eccl. off. l. 1.

In honour and memory of those great Mysteries, which at this Time have been performed for us, do we present our selves with the Sacrifice of Praiers and Thanksgiving before the presence of Almighty God.

PRAIERS FOR The Evening.

OUR Father which art in Heaven, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation: but deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

Vers.

Vers. O God, make speed to save me.
Resp. O Lord, make haste to help me.

Glory be to the Father, and to the Son: and to the holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Allelujah, *Praise the Lord.*
The Lord's Name be praised.

The Hymn.

Salvator mundi, Domine.

BLessed Saviour, Lord of all,
Vouchsafe to hear us whe we call:
And now to those propitions be
That in Praier bow to thee,
Still to be kept from miserie.

Great Ruler of the Day and Night,
On our darkness cast thy Light:
And let thy Passion pardon win
For what we have offended in
Thought, or word, or deed of sin.

And as thy Mercy wipes away
What we have done amiss to day;

So

So now the night returns again,
Our Bodies and our Souls refrain
From being foil'd with sinful stain.
Let not dull sleep oppress our eyes,
Nor us the enemie surprise; (fright,
Nor fearful dreams our mind affright,
While the blackness of the Night
Holds from us the chearful Light.
To Thee, who dost by Rest renew
Our wasted strength, we humbly sue,
That when we shall unclose our eys,
Pure and chast we may arise,
And make our Morning Sacrifice.
Honour, Lord, to thee be done,
O Thou Blessed Virgin's Son,
With the Father, and the Spirit,
As in thine eternal merit,
Ever and ever to inherit. Amen.

The Antiphona.

HE hath made the out-goings of the Morning and Evening to praise Him.

Psal. 111.

I Will give thanks unto the Lord with my whole heart: secretly among

among the faithful, and in the Congregation.

2 The works of the Lord are great: sought out of all them that have pleasure therein.

3 His work is worthy to be praised and had in honour: and his righteousness endureth for ever.

4 The mercifull and gracious Lord hath so done his marvellous works: that they ought to be had in remembrance.

5 He hath given meat unto them that fear him: he shall ever be mindfull of his Covenant.

6 He hath shewed his people the power of his works: that he may give them the heritage of the Heathen.

7 The works of his hands are Verity and Judgment: all his Commandments are true.

8 They stand fast for ever and ever: and are done in truth and equity.

9 He sent redemption unto his people: He hath commanded his Covenant for ever, holy and reverend is his Name.

10 The fear of the Lord is the beginning of wisdom: a good understan-

ſtanding have all they that doe thereafter; the praiſe of it endureth for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal. 112.

BLeſſed is the man that feareth the Lord: he hath great delight in his Commandments.

2 His ſeed ſhall be mighty upon earth: the generation of the faithfull ſhall be bleſſed.

3 Riches and plenteouſneſs ſhall be in his houſe: and his righteouſneſs endureth for ever.

4 Unto the godly there ariſeth up light in the darkneſs: he is merciful, loving and righteous.

5 A good man is merciful, and lendeth: and will guide his words with diſcretion.

6 For he ſhall never be moved: and the righteous ſhall be had in everlaſting remembrance.

7 He will not be afraid of any evil tidings: for his heart ſtandeth faſt,

fast, and believeth in the Lord.

8 His heart is stablished, and will not shrink: until he see his desire upon his enemies.

9 He hath dispersed abroad, and given to the poor: and his righteousness remaineth for ever, his horn shall be exalted with honour.

10 The ungodly shall see it, and it shall grieve him: he shall gnash with his teeth, and consume away; the desire of the ungodly shall perish.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Psal. 141.

LOrd, I call upon thee, haste thee unto me: and consider my voice when I cry unto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting up of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keep the door of my lips.

4 O let not mine heart be enclined

ned to any evil thing: let me not be occupied in ungodly works with the men that work wickedneſs, leſt I eat of ſuch things as pleaſe them.

5 Let the righteous rather ſmite me friendly: and reprove me.

6 But let not their precious balms break my head: yea, I will pray yet againſt their wickedneſs.

7 Let their Judges be overthrown in ſtony places: that they may hear my words, for they are ſweet.

8 Our bones lie ſcattered before the pit: like as when one breaketh and heweth wood upon the earth.

9 But mine eyes look unto thee, O Lord God: in thee is my truſt, O caſt not out my Soul.

10 Keep me from the ſnare that they have laid for me: and from the traps of the wicked doers.

11 Let the ungodly fall into their own nets together: and let me ever eſcape them.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Benediction.

BLessed are the pure in heart, for they shall see God.

THE LESSON.

S. MARK 13.

TAke heed, watch and pray: for ye know not when the time is. For the Son of man is as one taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the Porter to watch. Watch ye therefore, for ye know not when the Maker of the house will come, at Even, or at Midnight, or at the Cock-crowing, or in the Morning: lest if he come suddenly, he find you sleeping. And what I say unto you, I say unto all, Watch. * At that time *Jesus* said, Come unto me all ye that are laboured and sore travailed, and I will give you Rest. Take my yoke upon you, (my yoke is easie, and my burthen light,) and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls.

* S. Mat. 11.

THE

THE MAGNIFICAT OF The Blessed Virgin *MARY.*

MY Soul doth magnifie the Lord: and my spirit hath rejoiced in God my Saviour.

For he hath regarded: the lowliness of his hand-maiden.

For behold, from henceforth: all generations shall call me blessed.

For he that is mighty hath magnified me: and holy is his Name.

And his mercy is on them that fear him: throughout all generations.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.

He hath put down the mighty from their seat: and hath exalted the humble and meek.

He hath filled the hungry with good things; and the rich he hath sent empty away.

He remembring his mercy hath holpen

holpen his ſervant Iſrael: as he promiſed to our forefathers, Abraham and his ſeed for ever.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Prayers.

I.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed, give unto thy ſervants that peace which the world cannot give; that both our hearts may be ſet to obey thy commandments, and alſo that by thee we being defended from the fear of our enemies, may paſs our time in reſt and quietneſs, through the merits of *Jeſus* Chriſt our Saviour. *Amen.*

II.

ALmighty God, the Fountain of all wiſedom, which knoweſt our neceſſities before we aſk, and our ignorance in asking, we beſeech thee to have compaſſion upon our infirmities; and thoſe things which

for

for our unworthineſs we dare not, and for our blindneſs we cannot ask, vouchſafe to give us for the worthineſs of thy Son *Jeſus* Chriſt our Lord. *Amen.*

III.

O Lord our heavenly Father, Almighty and ever-living God, by whoſe providence both the day and the night are governed: vouchſafe, we beſeech thee, as thou haſt this day preſerved us by thy goodneſs, ſo ſtill this night to ſhadow us under the bleſſed wings of thy moſt mighty protection, and to cover us with thy heavenly mercy, that neither the Prince of darkneſs may have any power over us, nor the works of darkneſs overwhelm us, but that we being armed with thy defence, may be preſerved from all adverſities which may hurt the body, and from all wicked thoughts which may aſſault and defile the Soul, through *Jeſus* Chriſt our Lord. *Amen.*

IV.

O Thou that art the Light eternal, and the Sun of Righteouſneſs, evermore ariſing and never going down, giving life and food and gladneſs unto all things: mercifully

cifully vouchſafe to ſhine upon me, and caſt thy bleſſed beams upon the darkneſs of my underſtanding, and the black miſts of my ſins and errors, for thy onely merits, who art alone my Saviour *Jeſus* Chriſt our Lord. *Amen.*

THe Lord's Name is praiſed from the riſing up of the Sun, unto the going down thereof.

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5 AP 58

THE END OF *The Praiers at Evening.*

THE COMPLINE, OR FINAL PRAIERS

To be said before *Bed-time.*

PSAL. 132. 4.

I Will not suffer mine eyes to sleep, nor mine eye-lids to slumber, nor the temples of my head to take any rest; until I find out a place for the habitation of the Lord.

S. CHRYSOST. l. 1. de Orand. Deum.

Tell me, with what confidence canst thou lie down to Sleep, and pass away the black darkness of the Night? With what fearfull and ugly dreams shall thy Soul (thinkest thou) be troubled, unless thou shalt first arm thy self against such delusions and fears by strong and devout Praiers? Let the wicked Spirits find thee without such a guard, and presently thou becomest a prey unto them: Let them but spie thee at thy Praiers, and presently like frighted Thieves they run away.

THE

THE PRAIERS.

The Antiphona.

GOd be mercifull unto us, and bleſs us, and ſhew us the light of his countenance; and be mercifull unto us.

Pſal. 91.

¶ *To be ſaid at this time, according to the direction of Saint* BASIL, in Reg.

WHoſo dwelleth under the defence of the moſt High, ſhall abide under the ſhadow of the Almighty.

2 I will ſay unto the Lord, Thou art my hope, and my ſtrong hold: my God, in him will I truſt.

3 For he ſhall deliver thee from the ſnare of the hunter: and from the noiſom Peſtilence.

4 He ſhall defend thee under his wings, and thou ſhalt be ſafe under his feathers: his faithfulneſs and truth ſhall be thy ſhield and buckler.

5 Thou ſhalt not be afraid for any terror by night: nor for the arrow that flieth by day;

6 For the Peſtilence that walketh

in

in darkneſs: nor for the ſickneſs that deſtroyeth in the noon-day.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

THE LESSON.

I S. PETER.

BE ſober and watch, becauſe your adverſary the Devil goeth about like a roaring Lion, ſeeking whom he may devour. And the day of the Lord will come as a thief in the night, in the which the Heavens ſhall paſs away with a great noiſe, and the Elements ſhall melt with fervent heat. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought we to be in all holy converſation and godlineſs?

The Song *of* Simeon,

CALLED

NUNC DIMITTIS.

LOrd, now letteſt thou thy ſervant depart in peace; according to thy Word.

For mine eyes have seen: thy salvation,

Which thou haſt prepared: before the face of all people;

To be a Light to lighten the Gentiles: and to be the Glory of thy people Iſrael.

Glory be to the Father, and to the Son: and to the holy Ghoſt.

As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Creed.

I Believe in God the Father Almighty, Maker of heaven and earth. And in *Jeſus* Chriſt, his onely Son, our Lord, who was conceived by the holy Ghoſt, born of the Virgin *Mary*, ſuffered under *Pontius Pilate*, was crucified, dead, and buried, he deſcended into Hell; the third day he roſe again from the dead, he aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty; from thence he ſhall come to judge the quick and the dead. I believe in the holy Ghoſt; The holy Catholick Church; the Communion of Saints; the Forgiveneſs

giveneſs of Sins; the Reſurrection of the Body; and the Life everlaſting. *Amen.*

Lord, have mercy upon us.
Chriſt, have mercy upon us.
Lord, have mercy upon us.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. *amen.*

THE Day is thine, and the Night is thine. Thou art worthy, O Lord, to receive honour, and praiſe, and worſhip for evermore.

The Praiers.

I.

MErcifull Lord, who, of thine abundant goodneſs towards us, haſt made the Day to travail in, and ordained the Night wherein to take our reſt: grant us

such Rest of body, that we may continually have a waking Soul, to watch for the time when our Lord shall appear to deliver us from this mortal life. Let no vain or wandring fancie trouble us: let our ghostly enemies have no power over us, but let our minds be set wholly upon thy presence, to love, and fear, and rest in Thee alone: that being refreshed with a moderate and sober sleep, we may rise up again with chearfull strength and gladness, to serve thee in all good works, through *Jesus* Christ our Lord. *Amen.*

II.

LIghten our darkness, we beseech thee (O Lord) and by thy great mercy defend us from all perils and dangers of this night, for the love of thy only Son, our Saviour *Jesus* Christ. *Amen.*

The Benediction.

GOD the Father bless me: God the Son defend me: God the holy Ghost preserve me now and for ever. *Amen.*

PRAI-

PRAIERS AT Bed-time.

An Admonition before we go to Sleep.

PErmit not ſluggiſh ſleep
to cloſe your waking eye,
Till that with judgment deep
your daily deeds you trie.
He that his ſins in conſcience keeps
when he to quiet goes,
More deſperate is then he that ſleeps
amidſt his mortal foes.

When we enter into our Bed.

IN the Name of our Lord *Jeſus* Chriſt (who was crucified upon his Croſs, and laid into his grave for me,) I lay me down to reſt; He bleſs me, keep me, and ſave me, raiſe me up again, and bring me at laſt to life eternal. *Amen.*

As we lie down to Sleep.

AT Night lie down,
prepare to have
Thy sleep thy death,
thy bed thy grave.
Awake, arise,
think that thou hast
Thy life but lent,
thy breath a blast.

I.

I Will lay me down in peace, and take my rest: for it is thou, Lord, onely that makest me dwell in safety.

II.

HAve mercy upon me, O Lord, now, and at the hour of death.

III.

PReserve me while I am waking, and defend me when I am sleeping, that my Soul may continually watch for thee, and both body and Soul may rest in thy Peace for ever. *Amen, Amen, Amen.*

THE END

OF

The Last Hour, at Night.

THE

THE SEVEN
Penitential Pſalms,
WITH
THE LITANIE
AND
SUFFRAGES.

BRITISH MUSEUM

THE SEVEN Penitential Pſalms,

To be uſed in times of Penance, Faſting, Affliction, *or* Trouble; *or at any other time, as* Private Devotion *ſhall move us.*

The Antiphona.

REmember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud; and be not angry with us for ever.

PSAL. 6.

Domine, ne in furore.

O Lord, rebuke me not in thy indignation: neither chaſten me in thy diſpleaſure.

2 Have mercy upon me, O Lord, for I am weak: O Lord, heal me, for my bones are vexed.

3 My Soul also is sore troubled: but, Lord, how long wilt thou punish me?

4 Turn thee, O Lord, and deliver my Soul: O save me for thy mercie's sake.

5 For in death no man remembreth thee: and who will give thee thanks in the pit?

6 I am wearie of my groaning, every night wash I my bed: and water my couch with my tears.

7 My beauty is gone for very trouble: and worn away because of all mine enemies.

8 Away from me, all ye that work vanity: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my praier.

10 All mine enemies shall be confounded and sore vexed: they shall be turned back, and put to shame suddenly.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

PSAL. 32.

Beati quorum.

BLeſſed is he whoſe unrighteouſneſs is forgiven: and whoſe ſin is covered.

2 Bleſſed is the man unto whom the Lord imputeth no ſin: and in whoſe ſpirit there is no guile.

3 For while I held my tongue: my bones conſumed away through my daily complaining.

4 For thy hand is heavy upon me day and night: and my moiſture is like the drought in Summer.

5 I will acknowledg my ſin unto thee: and mine unrighteouſneſs have I not hid.

6 I ſaid, I will confeſs my ſins unto the Lord: and ſo thou forgaveſt the wickedneſs of my ſin.

7 For this ſhall every one that is godly make his praier unto thee, in a time when thou maieſt be found: but in the great water-flouds they ſhall not come nigh him.

8 Thou art a place to hide me in, thou ſhalt preſerve me from trouble: thou ſhalt compaſs me about with ſongs of deliverance.

9 I will inform thee, and teach thee in the way wherein thou ſhalt goe: and I will guide thee with mine eye.

10 Be ye not like to Horſe and Mule, which have no underſtanding: whoſe mouths muſt be held with bit and bridle, leſt they fall upon thee.

11 Great plagues remain for the ungodly: but whoſo putteth his truſt in the Lord, mercy embraceth him on every ſide.

12 Be glad, O ye righteous, and rejoice in the Lord: and be joyfull, all ye that are true of heart.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

PSAL. 38.

Domine, ne in furore.

PUT me not to rebuke (O Lord) in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine Arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sin.

4 For my wickednesses are gone over my head: and are like a sore burthen, too heavy for me to bear.

5 My wounds stink, and are corrupt: through my foolishness.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loins are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I have roared for the very disquietness of my heart.

9 Lord, thou knowest all my desire: and my groaning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My lovers and my neighbours did stand looking upon my trouble: and my kinsmen stood afar off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me evil, talked of wickedness, and imagined deceit:

deceit all the day long.

13 As for me, I was like a deaf man, and heard not: and as one that is dumb, who doth not open his mouth.

14 I became even as a man that heareth not: and in whose mouth are no reproofs.

15 For in thee, O Lord, have I put my trust: thou shalt answer for me, O Lord, my God.

16 I have required that they (even mine enemies) should not triumph over me: for when my foot slipt, they rejoiced greatly against me.

17 And I truly am set in the plague: and my heaviness is ever in my sight.

18 For I will confess my wickedness: and be sorry for my sin.

19 But mine enemies live, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward evil for good are against me: because I follow the thing that good is.

21 Forsake me not, O Lord, my God: be not thou far from me.

22 Haste thee to help me: O Lord God of my salvation.

Glory

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

PSAL. 51.

Miſerere mei, Deus.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies doe away my offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledg my faults: and my ſin is ever before me.

4 Againſt thee onely have I ſinned, and done this evil in thy ſight: that thou mighteſt be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſedom ſecretly.

7 Thou ſhalt purge me with hyſſop,

ſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make me a clean heart (O God:) and renew a right ſpirit within me.

11 Caſt me not away from thy preſence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and ſtabliſh me with thy free Spirit.

13 Then ſhall I teach thy waies unto the wicked: and ſinners ſhall be converted unto thee.

14 Deliver me from bloud-guiltineſs, O God, thou that art the God of my health: and my tongue ſhall ſing of thy righteouſneſs.

15 Thou ſhalt open my lips (O Lord:) and my mouth ſhall ſhew thy praiſe.

16 For thou deſireſt no ſacrifice, elſe would I give it thee: but thou delighteſt not in burnt-offerings.

17 The ſacrifice of God is a troubled

troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

18 O be favourable and gracious unto Sion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt-offerings and oblations: then shall they offer young bullocks upon thine Altar.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

PSAL. 102.

Domine, exaudi.

HEar my praier, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right soon.

3 For my daies are consumed away like smoke: and my bones are burnt up as it were a fire-brand.

4 My heart is smitten down, and withered

withered like grass: so that I forget to eat my bread.

5 For the voice of my groaning: my bones will scarce cleave to my flesh.

6 I am become like a Pelican in the Wilderness: and like an Owl that is in the Desart.

7 I have watched, and am even as it were a Sparrow: that sitteth alone upon the house-top.

8 Mine enemies revile me all the day long: and they that are mad upon me are sworn together against me.

9 For I have eaten ashes as it were bread: and mingled my drink with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me up, and cast me down.

11 My daies are gone like a shadow: and I am withered like grass.

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.

13 Thou shalt arise, and have mercy upon Sion: for it is time that thou have mercy upon her, yea, the time is come.

14 And why? thy servants think upon

upon her ſtones: and it pitieth them to ſee her in the duſt.

15 The heathen ſhall fear thy Name, O Lord: and all the kings of the earth thy Majeſty;

16 When the Lord ſhall build up Sion: and when his glory ſhall appear;

17 When he turneth him unto the praier of the poor deſtitute: and deſpiſeth not their deſire.

18 This ſhall be written for thoſe that come after: and the people which ſhall be born ſhall praiſe the Lord.

19 For he hath looked down from his Sanctuary: out of the Heaven did the Lord behold the earth;

20 That he might hear the mournings of ſuch as are in captivity: and deliver the children appointed unto death;

21 That they may declare the Name of the Lord in Sion: and his worſhip at Jeruſalem;

22 When the people are gathered together: and the kingdoms alſo to ſerve the Lord.

23 He brought down my ſtrength in my journey: and ſhortned my daies.

24 But

24 But I ſaid, O my God, take me not away in the midſt of mine age: as for thy years, they endure throughout all generations.

25 Thou, Lord, in the beginning haſt laid the foundation of the earth: and the Heavens are the work of thy hands.

26 They ſhall periſh, but thou ſhalt endure: they all ſhall wax old as doth a garment;

27 And as a veſture ſhalt thou change them, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

28 The children of thy ſervants ſhall continue: and their ſeed ſhall ſtand faſt in thy ſight.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

PSAL. 130.

De profundis.

OUT of the Deep have I called unto thee (O Lord:) Lord, hear my voice.

2 O

2 O let thine ears consider well: the voice of my complaint.

3 If thou, Lord, wilt be extreme to mark what is done amiss: O Lord, who may abide it?

4 For there is mercy with thee: therefore shalt thou be feared.

5 I look for the Lord, my Soul doth wait for him: in his Word is my trust.

6 My Soul fleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeem Israel: from all his sins.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end! *Amen.*

PSAL. 143.

Domine, exaudi.

HEar my prayer, O Lord, and consider my desire: hearken unto me for thy truth and righteousness sake.

2 And

2 And enter not into judgment with thy ſervant: for in thy ſight ſhall no man living be juſtified.

3 For the enemy hath perſecuted my Soul, he hath ſmitten my life down to the ground: he hath laid me in the darkneſs, as the men that have been long dead.

4 Therefore is my ſpirit vexed within me: and my heart within me is deſolate.

5 Yet do I remember the time paſt, I muſe upon all thy works: yea, I exerciſe my ſelf in the works of thy hands.

6 I ſtretch forth my hands unto thee: my Soul gaſpeth unto thee as a thirſty land.

7 Hear me, O Lord, and that ſoon, for my ſpirit waxeth faint: hide not thy face from me, leſt I be like unto them that goe down into the pit.

8 O let me hear thy loving kindneſs betimes in the morning, for in thee is my truſt: ſhew thou me the way that I ſhould walk in, for I lift up my Soul unto thee.

9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

10 Teach

10 Teach me to doe the thing that pleaſeth thee, for thou art my God: let thy loving Spirit lead me forth into the land of righteouſneſs.

11 Quicken me, O Lord, for thy Name's ſake: and for thy righteouſneſs ſake bring my Soul out of trouble.

12 And of thy goodneſs ſlay mine enemies: and deſtroy all them that vex my Soul, for I am thy ſervant.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Antiphona.

REmember not, Lord, our offences, nor the offences of our fore-fathers, neither take thou vengeance of our ſins: ſpare us, good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever.

THE

THE LITANIE,

To be used on *Sundaies*, *Wednesdaies* and *Fridaies*, after the Morning-Praiers, or any other Hour of Devotion:

AS ALSO

Upon the *Rogation* and *Fasting-daies*; and in the time of *Plague*, *Famine*, *War*, and other Calamities.

SUch miseries as being present or imminent all men are apt to bewail with their tears, they that be religious and wise will ever seek to prevent or avert with their Praiers. In regard whereof these Litanies *were at first composed by the Fathers in the* * Primitive Church, *solemnly to be used for the appeasing of God's wrath in publick evils, and for the procuring of his mercy in common benefits.*

* Antiq. Liturg. Iren. *lib.* 2. *cap.* 57. Prosp. *de vocat. Gen. c.* 4. Tertul. *lib.* 2. *ad uxor.* S. Hieron. *ad* Eustoch. S. Basil. *ep.* 63. Ruffin. *hist. li.* 2. *cap.* 23.

At

At the first they were not so large as now they are, being augmented by Mamercus *Bishop of* Vienna, *and by* Sidonius Apollinaris *Bishop of* Averna, *and afterwards by S.* Greg. *the Great, Bishop of* Rome, *in whose times there was much affliction and trouble throughout the World.* Sidon. Apol. *Ep. ad* Mamerc. *&* Apium.

From their daies they have been brought down to ours, and in the mean while got some rust: the Addition and Invocation of the Saints *names, which some men have thereunto annexed, being by* *Walafride Strabo's *own confession but a Novelty; and therefore are not inserted into these* our Litanies; *which being lately by our own Church brought into that absolute perfection both for matter and form, as not any Church besides can shew the like, so compleat and full, needs must they be upbraided either with error, or somewhat worse, whom in all parts this prinsipal and excellent Praier doth not fully satisfie.* * Wal. Strabo *de reb. Eccl. cap.* de Litaniis. R.H. *l.* 5.

THE LITANIE.

O God the Father of Heaven: have mercy upon us, miserable sinners.

O God the Father of Heaven: have mercy upon us, miserable sinners.

O God the Son, Redeemer of the World: have mercy upon us, miserable sinners.

O God the Son, Redeemer of the World: have mercy upon us, miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us, miserable sinners.

O God the holy Ghost, proceeding from the Father and the Son: have mercy upon us, miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us, miserable sinners.

O holy, blessed and glorious Trinity, three Persons and one God: have mercy upon us, miserable sinners.

Remem-

Remember not, Lord, our offences, nor the offences of our forefathers, neither take thou vengeance of our sins: spare us, good Lord, spare thy people whom thou hast redeemed with thy most precious bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy wrath, and from everlasting damnation,

Good Lord, deliver us.

From all blindness of heart; from pride, vain-glory and hypocrisie; from envy, hatred and malice, and all uncharitablenes,

Good Lord, deliver us.

From fornication, and all other deadly sin; and from all the deceits of the world, the flesh, and the devil,

Good Lord, deliver us.

From lightning and tempest; from plague, pestilence and famine; from battel and murther, and from sudden death,

Good Lord, deliver us.

From all sedition, privy conspiracy and rebellion; from all false doctrine, heresie and schism; from

hardneſs of heart, and contempt of thy word and commandment,

Good Lord, deliver us.

By the myſtery of thy holy Incarnation, by thy holy Nativity and Circumciſion, by thy Baptiſm, Faſting and Temptation,

Good Lord, deliver us.

By thine Agony and bloudy Sweat, by thy Croſs and Paſſion, by thy precious Death and Burial, by thy glorious Reſurrection and Aſcenſion, and by the coming of the holy Ghoſt,

Good Lord, deliver us.

In all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of Judgment,

Good Lord, deliver us.

We ſinners do beſeech thee to hear us (O Lord God) and that it may pleaſe thee to rule and govern thee holy Church univerſal in the right way;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to keep & ſtrengthen in the true worſhipping of thee, in righteouſneſs and holineſs of life, thy ſervant CHARLES; our

most gracious King and Governour;

We beseech thee to hear us, good Lord.

That it may please thee to rule his heart in thy faith, fear and love, and that he may evermore have affiance in thee, and ever seek thy honour and glory;

We beseech thee to hear us, good Lord.

That it may please thee to be his defender and keeper, giving him the victory over all his enemies;

We beseech thee to hear us, good Lord.

That it may please thee to bless and preserve our Gracious Queen CATHERINE, MARY the Queen Mother, JAMES Duke of York, and all the Royal Family;

We beseech thee to hear us, good Lord.

That it may please thee to illuminate all Bishops, Priests and Deacons with true knowledg and understanding of thy Word, and that both by their preaching and living they may set it forth, and shew it accordingly;

We beseech thee to hear us, good Lord.

That it may pleaſe thee to endue the Lords of the Councel, and all the Nobility, with grace, wiſedom and underſtanding;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep the Magiſtrates, giving them grace to execute juſtice, and to maintain truth;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to bleſs and keep all thy people;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all Nations unity, peace and concord;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give us an heart to love and dread thee, and diligently to live after thy Commandments;

We beſeech thee to hear us, good Lord.

That it may pleaſe thee to give to all thy people increaſe of grace, to hear meekly thy Word, and to receive it with pure affection, and to bring

bring forth the fruits of the Spirit;

We beseech thee to hear us, good Lord.

That it may please thee to bring into the way of truth all such as have erred and are deceived;

We beseech thee to hear us, good Lord.

That it may please thee to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up them that fall, and finally to beat down Satan under our feet;

We beseech thee to hear us, good Lord.

That it may please thee to succour, help and comfort all that be in danger, necessity and tribulation;

We beseech thee to hear us, good Lord.

That it may please thee to preserve all that travel by land or by water, all women labouring of childe, all sick persons and young children, and to shew thy pity upon all prisoners and captives;

We beseech thee to hear us, good Lord.

That it may please thee to defend and provide for the fatherless chil-

dren and widows, and all that are desolate and oppressed;

We beseech thee to hear us, good Lord.

That it may please thee to have mercy upon all men;

We beseech thee to hear us, good Lord.

That it may please thee to forgive our enemies, persecuters and slanderers, and to turn their hearts;

We beseech thee to hear us, good Lord.

That it may please thee to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them;

We beseech thee to hear us, good Lord.

That it may please thee to give us true repentance, to forgive us all our sins, negligences and ignorances, and to endue us with the grace of thy holy Spirit, to amend our lives according to thy holy Word;

We beseech thee to hear us, good Lord.

Son of God: we beseech thee to hear us.

Son of God: We beseech thee to hear us.

O Lamb

O Lamb of God: that takeſt away the ſins of the World,

Grant us thy peace.

O Lamb of God: that takeſt away the ſins of the World,

Have mercy upon us.

O Chriſt, hear us.

O Chriſt, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Chriſt, have mercy upon us.

Chriſt, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

OUr Father which art in Heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. *Amen.*

Verſ. O Lord, deal not with us after our ſins.

Reſp. Neither reward us after our iniquities.

Let us pray.

O God mercifull Father, that despiſeſt not the ſighing of a contrite heart, nor the deſire of ſuch as be ſorrowfull; mercifully aſſiſt our praiers that we make before thee in all our troubles & adverſities, whenſoever they oppreſs us; and graciouſly hear us, that thoſe evils which the craft and ſubtilty of the devil or man worketh againſt us be brought to nought, and by the providence of thy goodneſs they may be diſperſed, that we thy ſervants, being hurt by no perſecutions, may evermore give thanks unto thee in thy holy Church, through *Jeſus* Chriſt our Lord.

O Lord, ariſe, help us, and deliver us for thy Name's ſake.

O God, we have heard with our ears, and our fathers have declared unto us the noble works that thou didſt in their daies, and in the old time before them.

O Lord, ariſe, help us, and deliver us for thine honour.

Glory.

Glory be to the Father, and to the Son: and to the holy Ghost. As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

From our enemies defend us, O Christ.

Graciously look upon our afflictions.

Pitifully behold the sorrows of our hearts.

Mercifully forgive the sins of thy people.

Favourably with mercy hear our prayers.

O Son of David, have mercy upon us.

Both now and ever vouchsafe to hear us, O Christ.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

Vers. O Lord, let thy mercy be shewed upon us.

Resp. As we do put our trust in thee.

Let us pray.

WE humbly beseech thee, O Father, mercifully to look upon

upon our infirmities; and for the glory of thy Name turn from us all those evils that we most righteously have deserved; and grant that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness and pureness of living, to thy honour and glory, through our onely Mediator and Advocate, *Jesus* Christ our Lord. *Amen.*

A Prayer of S. Chrysostom.

ALmighty God, who hast given us grace at this time with one accord to make our common supplications unto thee, and dost promise, that when two or three are gathered together in thy Name, thou wilt grant their requests; fulfill now, O Lord, the desires and petitions of thy servants, as may be most expedient for them, granting us in this world knowledg of thy truth, and in the world to come life everlasting. *Amen.*

2 CORINTH. 13. 14.

THe grace of our Lord *Jesus* Christ, and the love of God, and the fellowship of the holy Ghost be with us all evermore. *Amen.*

The End of the Litanie.

THE COLLECTS FOR The Sundaies AND HOLY-DAIES

Throughout the whole year.

BRITISH MUSEUM

THE COLLECTS FOR The *Sundaies* & *Holidaies* throughout the year.

Advent Sunday.

THE *four Sundaies in* Advent *are to the great Feast of* Christmas *as the* Vigils *or* Eves *are to every* Saint's daie, *and* Lent *to the Feast of* Easter, *a solemn time of preparation to the blessed* Birth *of our Saviour, which Christians have been used to call his* Advent, *or* Coming to *us in the flesh.*

It is the peculiar Computation of the Church, to begin her year, and to renew the annual course of her Holy and Divine Service at this

this Advent; *herein differing from all other Accounts and Revolutions of Time whatsoever. And it is to let the world know, that she neither numbereth her daies nor measureth her seasons so much by the motion of the* Sun, *as by the Course of her* Saviour, *beginning and continuing on the year with Him, who, being the true* Sun of Righteousness, *began now to arise upon the World, and, as the Day-star from on high, to enlighten them that sate in spiritual darkness.*

THE

The Collect *for the first Sunday in Advent.*

ALmighty God, give us grace that we may caſt away the works of darkneſs, and put upon us the armour of light, now in the time of this mortal life, (in which thy Son *Jeſus* Chriſt came to viſit us in great humility) that in the laſt day, when he ſhall come again in his glorious Majeſty to judge both the quick and dead, we may riſe to life immortal, through him who liveth and reigneth with thee and the holy Ghoſt now and ever. *Amen.*

The Collect *for the ſecond Sunday in Advent.*

BLeſſed Lord, who haſt cauſed all holy Scriptures to be written for our learning; grant that we may in ſuch wiſe hear them, reade, mark, learn, and inwardly digeſt them, that by patience and comfort of thy holy word we may embrace and ever hold faſt the bleſſed hope of everlaſting life, which thou haſt given us in our Saviour *Jeſus* Chriſt. *Amen.*

The

The Collect *for the third Sunday in Advent.*

O Lord *Jesu* Christ, who at thy first coming didſt ſend thy meſſenger to prepare thy way before thee; grant that the miniſters and ſtewards of thy myſteries may likewiſe ſo prepare and make ready thy way, by turning the hearts of the diſobedient to the wiſedom of the juſt, that at thy ſecond coming to judge the world we may be found an acceptable people in thy ſight, who liveſt and reigneſt with the Father and the holy Spirit, ever one God, world without end. *Amen.*

The Collect *for the fourth Sunday in Advent.*

O Lord, raiſe up, we pray thee, thy power, and come among us, and with great might ſuccour us; that whereas through our ſins and wickedneſs we are ſore let and hindred in running the race that is ſet before us, thy bountifull grace and mercy may ſpeedily help and deliver us, through the ſatisfaction of thy Son our Lord, to whom with thee and the holy Ghoſt be honour and glory,

glory, world without end. *Amen.*

The Collect *for Chriſtmas-day.*

ALmighty God, who haſt given us thy onely-begotten Son to take our nature upon him, and as at this time to be born of a pure Virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord *Jeſus* Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Collect *for S.* Stephen's *day.*

GRant, O Lord, that in all our ſufferings here upon earth for the teſtimony of thy truth, we may ſtedfaſtly look up to heaven, and by faith behold the glory that ſhall be revealed; and being filled with the holy Ghoſt, may learn to love and bleſs our perſecutors, by the example of thy firſt Martyr Saint *Stephen*, who praied for his murtherers to thee, O bleſſed *Jeſus*, who ſtandeſt at the right hand of God to ſuccour all thoſe that ſuffer for thee, our onely Mediator and Advocate. *Amen.*

The

The Collect *for* S. John *the Evangelist's day.*

MErcifull Lord, we beſeech thee to caſt thy bright beams of light upon thy Church, that it being enlightned by the doctrine of thy bleſſed Apoſtle and Evangeliſt Saint *John*, may ſo walk in the light of thy truth, that it may at length attain to the light of everlaſting life, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for Innocents day.*

OAlmighty God, who out of the mouths of babes and ſucklings haſt ordained ſtrength, & madeſt Infants to glorifie thee by their deaths, mortifie and kill all vices in us, and ſo ſtrengthen us by thy grace, that by the innocency of our lives, and conſtancy of our faith even unto death, we may glorifie thy holy Name, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the Sunday after Chriſtmas day.*

ALmighty God, who haſt given us thy onely-begotten Son to take our nature upon him, and as at this

this time to be born of a pure Virgin; grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy Spirit, through the ſame our Lord *Jeſus* Chriſt, who liveth and reigneth with thee and the ſame Spirit, ever one God, world without end. *Amen.*

The Collect *for the Circumciſion of Chriſt.*

ALmighty God, who madeſt thy bleſſed Son to be circumciſed and obedient to the Law for man; grant us the true circumciſion of the Spirit, that our hearts and all our members being mortified from all worldly and carnal luſts, we may in all things obey thy bleſſed will, through the ſame thy Son *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the Epiphany.*

O God, who by the leading of a Star didſt manifeſt thy onely-begotten Son to the Gentiles; mercifully grant, that we which know thee now by faith, may after this life have the fruition of thy glorious Godhead, through *Jeſus* Chriſt our Lord. *Amen.*

The

The Collect *for the first Sunday after the Epiphany.*

O Lord, we beſeech thee mercifully to receive the praiers of thy people which call upon thee, and grant that they may both perceive and know what things they ought to doe, and alſo may have grace and power faithfully to fulfill the ſame, through *Jeſus* Chriſt our Lord.

Amen.

The Collect *for the ſecond Sunday after the Epiphany.*

ALmighty and everlaſting God, who doſt govern all things in heaven and earth, mercifully hear the ſupplications of thy people, and grant us thy peace all the daies of our life, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the third Sunday after the Epiphany.*

ALmighty and everlaſting God, mercifully look upon our infirmities, and in all our dangers and neceſſities ſtretch forth thy right hand to help and defend us, through *Jeſus* Chriſt our Lord. *Amen.*

The

The Collect *for the fourth Sunday after the Epiphany.*

O God, who knoweſt us to be ſet in the midſt of ſo many and great dangers, that by reaſon of the frailty of our nature we cannot alwaies ſtand upright; grant to us ſuch ſtrength and protection as may ſupport us in all dangers, and carry us through all temptations, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the fifth Sunday after the Epiphany.*

O Lord, we beſeech thee to keep thy Church and houſhold continually in thy true Religion, that they who do lean onely upon the hope of thy heavenly grace may evermore be defended by thy mighty power, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the ſixth Sunday after the Epiphany.*

O God, whoſe bleſſed Son was manifeſted that he might deſtroy the works of the Devil, and make us the Sons of God and heirs of

of eternal life; grant us, we beſeech thee, that having this hope, we may purifie our ſelves even as he is pure; that when he ſhall appear again with power and great glory, we may be made like unto him in his eternal and glorious kingdom, where with thee, O Father, and thee, O holy Ghoſt, he liveth and reigneth ever one God world without end. *Amen.*

Septu-

Septuageſima Sunday.

SEptuageſima (*ſo called from the number of* Seventy) *is a ſolemn beginning of a new Office, and a new Time, wherein our Holy Mother the Church hath taught us, by calling to minde the* Time *of the Jews Captivity from their Country, the better to remember and bewail our own Captivity from ours, even that heavenly Paradiſe which God at firſt created for us. For which purpoſe the* Leſſons *of the Church-Service (ſaith* * *S.* Bernard) *are this day altered in their courſe, and the Story of* Geneſis (*where both our firſt happineſs and our firſt miſeries are deſcribed*) *is alwaies begun to be read in* Septuageſima.

* Serm. 1. in Septuag.

It is a Time therefore that ſuddenly calls us back from our Chriſtmas *feaſting and joy, to*

our Lenten *fasting and sorrow*; *from thinking how Christ came into the World, to think upon our own sins and miseries which brought him into the World*; *to think upon them, and to bewail or reform them withall, considering that he came not to take away their sins who are not weary of them, or be loth to part with them, and amend their lives themselves.*

To this end there was a godly Ordinance in the ancient Church, (made by the old Council of * Auxerre, *more then a thousand years since) that in the end of the* Epiphany, *there should be certain daies appointed (such as* this *and the* * two Sundaies *following are) wherein to prepare the people for their solemn fasting and penance, and to give them warning of their* Lent *before-hand, that when it came it might be the more strictly and religiously observed.*

* Can. 2.

* Sexag. and Quinqu. Sundaies.

And

And afterwards, through the variety of Fasting in divers places, it came to pass that these three Sundaies *were made to be Three several Beginnings of the* Lent-Fast, *some extending their solemn humiliation and sorrow to a larger time then ordinary, and others excepting from it those daies of the week whereupon many Christians had either no custome or no leave to Fast: all agreeing in this, that whether we begin at* Septuagesima, *or any the* Sundaies *following, the* Lent-Fast *is duly to be kept at One solemn time of the year, and religiously to be continued on to the Great Feast of* Easter.

The Collect *for Septuageſima Sunday.*

O Lord, we beſeech thee favourably to hear the praiers of thy people, that we, who are juſtly puniſhed for our offences, may be mercifully delivered by thy goodneſs, for the glory of thy Name, through *Jeſus* Chriſt our Saviour, who liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

The Collect *for Sexageſima Sunday.*

O Lord God, who ſeeſt that we put not our truſt in any thing that we doe; mercifully grant that by thy power we may be defended againſt all adverſity, through *Jeſus* Chriſt our Lord. *Amen.*

The

The Collect *for Quinquagesima Sunday.*

O Lord, who hast taught us that all our doings without Charity are nothing worth; send thy holy Ghost, and pour into our hearts that most excellent gift of Charity, the very bond of peace and of all vertues, without which whosoever liveth is counted dead before thee. Grant this for thine onely Son *Jesus* Christ's sake. *Amen.*

The first day of Lent.

*BY the ancient Laws and custome of the Church of Christ, we still observe a yearly solemn time of Fasting and Praier, which, from the * season wherein it falls, we call our* Lent-Fast; *a time wherein the Church commemorateth the miraculous Fasting of our Saviour, and by it commendeth the like ghostly and religious exercise unto us, as being the readiest means we can use against the temptations of the Devil, and the sinfull desires of our pampered flesh. Not as if she thought we were able to fast as Christ did, and live altogether without meat and drink; or as if her meaning were to tie us unto any such scrupulous Abstinence, which refuseth some kinds of meats as being unclean in themselves:*

* The Spring

ſelves: but that, as far as our imperfections and infirmities would ſuffer us, we ſhould tie our ſelves to ſuch a religious Faſt and Abſtinence, as thereby either interrupting, or otherwiſe abating, not onely the kinde, but the quantity of our diet, and ſo taking the leſs care of our bodily ſuſtenance, we might the more earneſtly hunger and thirſt after righteouſneſs, which is the food of our Souls, and by mortifying of our ſinfull fleſh, fix our minds upon heavenlier and better deſires. A Lent *ſo kept will conform us the better to our Saviour's* Sufferings, *which are now remembred; and make us the more capable and more ſenſible of the* Joy *which the Church expreſſeth in the joyfull Solemnity of* Eaſter, *as well in Commemoration of his, as in Hope of our glorious and gladſom* Reſurrection.

And after this manner hath it been religiouſly obſerved through-

ent all ages, both in the Greek *and in the* Latin *Church.*

For the Greeks *first. It is mentioned by* Ignatius, *who was S.* John's *disciple, in his Epistle to the* Philippians, *a writing unquestioned. By* Irenæus, *who was S.* John's *scholar also but once removed. By* Origen, *who lived not long after them, in his tenth* Homily *upon* Leviticus. *By the famous general Council of* * Nice, *not much above* 300. *years after Christ, where they mention the* Fourty daies of Lent *as a known thing, instituted and observed by all men long before their time. After them, by S.* Cyril *in his* Catechism; *and by S.* Chrysostom *in his Sermons upon* Genesis, *which were preached in this Time of* Lent. *By S.* Basil *in his second Homily of* Fasting, *where he tels us that there was no age nor no place, but both knew it and observed it. By* Athanasius *in his Relation* ad Orthodox. *By S.* Gr. Nyssen.

* Can. 5.

Nyssen *in his Sermon of* Baptism; *and by* Nazianzen, *surnamed the* Divine, *in his Sermon of* Almsdeeds.

Then for the Latins. *By* Tertullian *first, who was the first of the* Latin Fathers, *and spake more concerning the* Lent-Fast *then perhaps the Church would have had him. By S.* Cyprian *after him, who was also his scholar. By S.* Ambrose, *S.* Hierom *and S.* Augustine *in more then fourty several places of their writings. After them by a whole cloud of* Witnesses, *even to our own Times. All which being put together will prove abundantly that the* Lent *which we now keep is, and ever hath been, an* Apostolical Constitution; *as S.* Hierom *said in his* Epistle *to* Marcella, Nos *unam* Quadragesimam, secundum traditionem *Apostolorum*, tempore nobis congruo jejunamus: *(that is)* [We observe a *Lent-Fast* of *Fourty daies*, as

we have been taught to doe by the *Apostles*, in a fit and seasonable time of the year.] *We adde out of S.* Augustin *in his* 119. Epistle *to* Januarius, *a known place.* *Quadragesima* Jejuniorum habet auctoritatem, *&c.* [The *Lenten Fast* (*saith he*) is authorized both by the *Old* and *New Testament*, there by *Moses*, and here by *Christ*. *And out of* Chrysologus *in his* 11 *Sermon*, Quod *Quadragesimam* jejunamus, non est humana inventio, *&c.* [It is no *Humane invention*, (*as they call it*) but it comes from *Divine authority*, that we fast our *Fourty dayes* in *Lent*.]

The

The Collect *for Aſh-wedneſday.*

ALmighty and everlaſting God, who hateſt nothing that thou haſt made, and doſt forgive the ſins of all them that are penitent; create and make in us new and contrite hearts, that we worthily lamenting our ſins and acknowledging our wretchedneſs, may obtain of thee, the God of all mercy, perfect remiſſion and forgiveneſs, through *Jeſus* Chriſt our Lord. *Amen.*

Three other Collects *for this time of Lent.*

O Lord, we beſeech thee mercifully hear our praiers, and ſpare all thoſe who confeſs their ſins unto thee, that they whoſe conſciences by ſin are accuſed, by thy merciful pardon may be abſolved, through Chriſt our Lord. *Amen.*

O Moſt mighty God and merciful Father, who haſt compaſſion upon all men, and hateſt nothing that thou haſt made, who wouldeſt not the death of a ſinner, but that

he ſhould rather turn from his ſin, and be ſaved; mercifully forgive us our treſpaſſes, receive and comfort us, who are grieved and wearied with the burthen of our ſins. Thy property is alwaies to have mercy, to thee onely it appertaineth to forgive ſins. Spare us therefore, good Lord, ſpare thy people whom thou haſt redeemed: enter not into judgment with thy ſervants, who are vile earth, and miſerable ſinners; but ſo turn thine anger from us, who meekly acknowledge our vileneſs, and truly repent us of our faults, and ſo make haſt to help us in this world, that we may ever live with thee in the world to come, through *Jeſus* Chriſt our Lord. *Amen.*

TUrn thou us, O good Lord, and ſo ſhall we be turned: be favourable, O Lord, be favourable to thy people, who turn to thee in weeping, faſting and praying: for thou art a merciſull God, full of compaſſion, long ſuffering, and of great pity. Thou ſpareſt when we deſerve puniſhment, and in thy wrath thinkeſt upon mercy. Spare thy people, good Lord, ſpare them, and let not

thine

thine heritage be brought to confusion. Hear us, O Lord, for thy mercy is great, and after the multitude of thy mercies look upon us, through the merits and mediation of thy blessed Son *Jesus* Christ our Lord. *Amen.*

The Collect *for the first Sunday in Lent.*

O Lord, who for our sake didst fast fourty daies and fourty nights; give us grace to use such abstinence, that our flesh being subdued to the Spirit, we may ever obey thy godly motions in righteousness and true holiness, to thy honour and glory, who livest and reignest with the Father and the holy Ghost, one God, world without end. *Amen.*

The Collect *for the second Sunday in Lent.*

ALmighty God, who seest that we have no power of our selves to help our selves; keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from

from all evil thoughts which may assault and hurt the Soul, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the third Sunday in Lent.*

WE beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty to be our defence against all our enemies, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the fourth Sunday in Lent.*

GRant we beseech thee, Almighty God, that we, who for our evil deeds do worthily deserve to be punished, by the comfort of thy grace may mercifully be relieved, through our Lord and Saviour *Jesus* Christ. *Amen.*

The Collect *for the fifth Sunday in Lent.*

WE beseech thee, Almighty God, mercifully to look upon thy people; that by thy great goodness they may be governed and preserved evermore both in body and Soul, through *Jesus* Christ our Lord. *Amen.* The

The Week before EASTER.

THis Laſt week of Lent *Chriſtians have been uſed to call* The Holy *and* Great Week, *or* The Paſſion Week, *and more ſolemnly to obſerve it then any of the reſt before. For in it the Church doth commemorate and repreſent unto us for our greater humility and devotion, firſt the traitorous* Conſpiracy *of the* Jews *with* Judas *to betray Chriſt unto his death, as upon the* Wedneſday *before* Eaſter. *Then, the Inſtitution of Chriſt's* Bleſſed Supper, *and the waſhing of his Diſciples feet, as upon* Maundy Thurſday. *Next, the very* Croſs *and* Paſſion *of our Saviour, his precious* Death *and* Burial

Burial *for us all, as upon* Good Friday. *And lastly, his* Rest *within the* Grave, *and his* Descent *also* into Hell, *as upon* Easter Even. *And all these* in tempore suo, *in their own* proper times *and seasons, upon the* very daies *when they were done, and became the great and high mysteries of our Christian Religion. Which is the reason why* these Daies *are here and* *elsewhere *ranked among the* Holy-daies *of our Church, and a special Service appointed for them: as also* * *why all the* Wednesdaies *of the year have been heretofore, and why the* * Fridaies *and* Saturdaies *of every week besides are now continued and made common daies of Abstinence and Prairr.*

*In the Table of Proper Lessons.

* *Clem.* Const. l. 8.

* S. *Aug.* ep. 86. *ad Cas.*

What the ancient Discipline and religious custom of the Church in this Holy week hath been of old, may appear by this passage of Epiphanius, Hæres. 75. On Church Fasting-daies, and especially

especially *the week before Easter*, when with us (*saith he*) Custom admitteth nothing but lying down upon the earth, abstinence from fleshly delights and pleasures, unsavory and dry diet, sorrow, praier, watching, fasting, and all the medicines for our Souls which holy affections can minister; other men (with whom the Discipline of the Church is in no regard) are up betimes in the morning to take in the strongest for the belly, and when their veins are well swoln and grown big, they make themselves sport and laughter at this our Devout Service, wherewith we are persuaded we please God.

Surely sorrow for sin is the proper and predominant affection of this Time, so taught us by the Church. And what can we resolve on less then the Church now teacheth us? If He in whom there was no sin was at this

this time above measure sorrowfull *for our sins; shall not we, whose sins they were, be in some measure touched with* sorrow *for them, especially at this* Time *of his* sorrow? *True it is, that our Saviour's* Sufferings, *being the price of our Redemption, are the matter of our greatest* Joy: *but they are so as they are joined with his* Resurrection, *without which there had not been any benefit or joy to us by them. His Church therefore even from the beginning judged this* Order *to be most convenient and decent, That about the time of* His Passion *we should have a sympathy, a* com-passion *and a fellow-feeling with him, being made conformable unto him herein by the exercises of Repentance, which are* The Passion *of every Christian, whereby he* dieth *unto sin; and that the solemn* Joy *of our* Redemption *should be put off till* Easter day, *the day of his* Resurrection, *which*

is

is the Hope, and Life, *and Glory of us all.*

And hence must ever be remembred, that the intent of the Church in the celebration of these her holy Solemnities *is, not onely to* inform *us in the mysteries which are commemorated, but also, and that chiefly, to* conform *us thereby unto Him who is our Head, and the Substance of all our Solemnities whatsoever: that if we be not thus affected with them, we can neither approve our selves to be his followers and servants, nor any lively members of his Church.*

The

The Collect *for the Sunday next before Easter.*

ALmighty and everlasting God, who of thy tender love towards mankind hast sent thy Son, our Saviour *Jesus* Christ, to take upon him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of his great humility; mercifully grant that we may both follow the example of his patience, and also be made partakers of his Resurrection, through the same *Jesus* Christ our Lord. *Amen.*

Monday, Tuesday, Wednesday, and Thursday before Easter.

ALmighty and everlasting God, who of thy, &c. *as before.*

The Collects *on Good-friday.*

ALmighty God, we beseech thee graciously to behold this thy family, for which our Lord *Jesus* Christ was contented to be betraied, and given up into the hands of wick-

wicked men, and to ſuffer death upon the Croſs; who now liveth and reigneth with thee and the holy Ghoſt, ever one God, world without end. *Amen.*

ALmighty and everlaſting God, by whoſe Spirit the whole body of the Church is governed and ſanctified; receive our ſupplications and praiers which we offer before thee for all eſtates of men in thy holy Church, that every member of the ſame in his vocation and miniſtery may truly and godly ſerve thee, through our Lord and Saviour *Jeſus* Chriſt. *Amen.*

O Merciſull God, who haſt made all men, and hateſt nothing that thou haſt made, nor wouldeſt the death of a ſinner, but rather that he ſhould be converted and live; have mercy upon all Jews, Turks, Infidels and Hereticks, and take from them all ignorance, hardneſs of heart, and contempt of thy Word; and ſo fetch them home (bleſſed Lord) to thy flock, that they may be ſaved among the remnant of the true Iſraelites, and be made

one

one Fold under one Shepherd, *Jesus* Christ our Lord, who liveth and reigneth with thee and the holy Spirit, one God, world without end. *Amen.*

The Collect *for Easter Even.*

GRant, O Lord, that as we are baptized into the death of thy blessed Son our Saviour *Jesus* Christ; so by continual mortifying our corrupt affections, we may be buried with him, and that through the grave and gate of death we may pass to our joyfull resurrection, for his merits who died, and was buried, and rose again for us, thy Son *Jesus* Christ our Lord. *Amen.*

EASTER DAY.

IT *is a moſt ſolemn Feſtival, as ancient as the glorious* Reſurrection *of* Chriſt's *ſelf, by which it was* declared *and* inſtituted *to be kept holy, (ſaith* * *S.* Auguſtine*) and by virtue of it,* All the Sundaies *of the year beſides: Being for this cauſe called by the* Apoſtles * The Lord's day, *and by the* Fathers, * God's own Eaſter day, *and both by Them and our own Church,* * The Day which the Lord hath made. *That what holy Inſtitution ſoever the* other ſolemnities *of the year have received, ſome from the Apoſtles, and ſome from the Fathers of the Church in ſucceeding Ages, we may be ſure that* this ſacred Feſtival *was inſtituted by the divine Authority of God and of Chriſt him-*

* Ep. 119.

* Rev. 1. 10.

* *Nazianz.* Orat. 1. in Paſch.

* Pſal. 118. 24. which is one of the *proper Leſſons* for this day appointed.

himself. *In regard whereof, it ought to be no less to us then it was of old to the Christians* * *all the world over, even* * *The Feast of all Feasts and the Solemnity of all Solemnities, the highest and the greatest that we have.* Which venerable Festival we have received from our Saviour, (*saith* *Constantine) and by which we hold our hopes of immortality; [*we adde*] *And without which all that Christ had done for us besides would have done us no good.*

* S. *Aug.* Epist. 118.
* S. *Gr. Naz.* ubi supra.
* *Const.* in ep. ad om. Eccl. apud *Euseb.* de vit. *Const.* lib. 3.
1 Cor. 15. 17.

It is ever to be remembred, that this Holy Feast of Joy followeth as Holy a Time of Sorrow, that the Feast *of* Easter *cometh alwaies after the* Fast *of* Lent; *and thereby we to learn, that if we will keep this* Feast *aright, if we will* rise *and reign with Christ, we must* suffer *with him first, crucifie and kill those sins by repentance which be in us, that we may be renewed by the power of that Spirit which is in him, and so being raised*

raiſed up to newneſs of life here, we may be raiſed up (as this day He was) to the life of glory hereafter.

THE ANTHEMS UPON EASTER DAY.

CHriſt our paſſeover is ſacrificed for us: therefore let us keep the Feaſt. Not with the old leven, neither with the leven of malice and wickedneſs: but with the unlevened bread of ſincerity and truth.

CHriſt being raiſed from the dead dieth no more: death hath no more dominion over him. For in that he died, he died unto ſin once: but in that he liveth, he liveth unto God. Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin: but alive unto God, through *Jeſus* Chriſt our Lord.

CHrist is risen from the dead: and become the first-fruits of them that slept. For since by man came death: by man came also the resurrection of the dead. For as in Adam all die: even so in Christ shall all be made alive.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

The Collect *for Easter day.*

ALmighty God, who through thine onely-begotten Son *Jesus* Christ hast overcome death, and opened unto us the gate of everlasting life; we humbly beseech thee, that as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect, through *Jesus* Christ our Lord, who liveth and reigneth with thee and the holy Ghost, ever one God, world without end. *Amen.*

Monday and *Tuesday* IN EASTER WEEK.

THese two Holy-daies have been very anciently annexed to the Feast of Easter, *and were the set daies of a publick and solemn* baptizing *of many multitudes of people together; which the good Christians then rather chose to administer and to receive at this* Time, *for that by the Sacrament of* Baptism *the holy* Resurrection *of our Saviour is so lively set forth and commemorated in the Church. This was therefore one reason of their first institution in old time.*

Another was, (*and it is the reason of their present continuance now*) *for that these two daies might be a greater honour to the*

principal day of Easter *it self, whereupon they still attend, and being attendants upon it, have not, as other daies, any proper name of their own.*

It was the Custome both of the ancient Latin and Greek Churches to observe their Easter *after this manner. For the Latines,*

*S. Aug. de civit. Dei l. 22. c. 8.

* *S.* Augustine *is plain,* In tertium diem Festi, &c. (i.) [Upon the *Third day* of our most Holy Festival. *And for the Greeks,*

*Hom. 1. in Pasch.

* *S.* Gr. Nyssen *is clear, who expresly termeth it,* A Feast of *Three* daies.

The Collect *for Monday in Easter week.*

ALmighty God, who through thy, &c. *As upon Easter day.*

The Collect *for Tuesday in Easter week.*

ALmighty God, who through, &c.

THE FIRST SUNDAY AFTER EASTER.

IT was the Religious Custom of our Fore-fathers to observe the Octaves *of their High and principal* Festivals. *And this day is the* Octave, *or the* Eighth day, *after the Feast of* Easter. *Upon every* Octave *(which after seven daies is a Return to the first day) the use was to repeat some part of that Service and Devotion which was performed upon the principal Feast it self. And this is the reason that the* Collect *used upon* Easter day *is again renewed upon this* Sunday.

The Collect *for the first Sunday after Easter.*

ALmighty Father, who hast given thine onely Son to die for our sins, and to rise again for our justification; grant us so to put away the leven of malice and wickedness, that we may alwaies serve thee in pureness of living and truth, through the merits of the same thy Son *Jesus* Christ our Lord. *Amen.*

The Collect *for the second Sunday after Easter.*

ALmighty God, who hast given thine onely Son to be unto us both a sacrifice for sin, and also an ensample of godly life; give us grace that we may alway most thankfully receive that his inestimable benefit, and also daily endeavour our selves to follow the blessed steps of his most holy life, through the same *Jesus* Christ our Lord. *Amen.*

The Collect *for the third Sunday after Easter.*

ALmighty God, who sheweſt to them that be in error the light of thy truth, to the intent that they may

may return into the way of righteouſneſs; grant unto all them that are admitted into the fellowſhip of Chriſt's Religion, that they may eſchew thoſe things that are contrary to their profeſſion, and follow all ſuch things as are agreeable to the ſame, through our Lord *Jeſus* Chriſt. *Amen.*

The Collect *for the fourth Sunday after Easter.*

O Almighty God, who alone canſt order the unruly wills and affections of ſinfull men; grant unto thy people, that they may love the thing which thou commandeſt, and deſire that which thou doſt promiſe; that ſo among the ſundry and manifold changes of the world, our hearts may ſurely there be fixed where true joies are to be found, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the fifth Sunday after Easter.*

O Lord, from whom all good things do come, grant to us thy humble ſervants, that by thy holy inſpiration we may think thoſe things that be good, and by thy merciſull gui-

ding may perform the same, through our Lord *Jesus* Christ. *Amen.*

The Collect *for Ascension day.*

GRant, we beseech thee, Almighty God, that like as we do believe thy onely-begotten Son our Lord *Jesus* Christ to have ascended into the Heavens: so we may also in heart and mind thither ascend, and with him continually dwell, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The Collect *for the Sunday after Ascension day.*

O God, the King of glory, who hast exalted thine onely Son *Jesus* Christ with great triumph unto thy Kingdom in heaven; we beseech thee leave us not comfortless, but send to us thine holy Ghost to comfort us, and exalt us unto the same place whither our Saviour Christ is gone before, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

WHIT-

WHITSUNDAY,
OR
The Feaſt of *Pentecoſt*.

THIS Day *hold we* holy *to the* holy Ghoſt, *by whom all* holy Daies, *all* holy Perſons, *and all* holy Things *whatſoever are made* Holy. *And we obſerve it, (as S.* Auſtin *ſaith the old Church did* * all the world over,) *in memory of that day wherein the* Holy Spirit *of God after a wonderfull and myſterious manner* * *deſcended upon the Perſons of the Apoſtles, for the founding, propagating, preſerving and governing of Chriſt's Catholick Church unto the end of the world.*

We call it Pentecoſt *from the name it had at firſt, being* 50 daies after Eaſter; *and* Whitſunday, *from that glorious* Light

* Ep. 118. ad Januar.

* Acts 2.

of Heaven which was then ſent down upon the Earth; as alſo for that it was the * cuſtom of the ancient Chriſtians to cloath themſelves with a White Habit upon This and the * Two Attendant Holydaies that are hereunto annexed: which they did, as well to expreſs the Joy they had, and the Feſtivity they held, for the viſible deſcent of the Holy Ghoſt upon the Church at firſt, as for his myſticall deſcent now in the bleſſed Sacrament of Baptiſm, which was * uſually at this Feſtival with great ſolemnity diſpenſed, and thereby many multitudes received into the number of God's choſen people.

* Cyril. in Catech.

* Monday and Tueſday in Whitſun week.

* Rubr. before publick Baptiſm.

The Collect *for Whitſunday.*

GOD, who as at this time didſt teach the hearts of thy faithfull people, by the ſending to them the light of thy Holy Spirit; grant us by the ſame Spirit to have a right judgment in all things, and ever-

evermore to rejoice in his holy comfort, through the merits of Chriſt *Jeſus* our Saviour, who liveth and reigneth with thee, in the unity of the ſame Spirit, one God, world without end. *Amen.*

The Collect *for Monday and Tueſday in Whitſun Week.*

GOd, who as at this time didſt, &c. *As upon Whitſunday.*

TRINITY SUNDAY.

IMmediately after the deſcent of God's holy Spirit upon the Church, enſued the notice of the glorious and incomprehenſible Trinity, *the Father, Son, and Holy Ghoſt, which before that time was not ſo clearly known. This therefore is the order of the Church, (and it is excellent to conſider) that when by the revolution of the year ſhe hath ſolemnly commemorated all thoſe ſacred myſteries which* God the Father *had of his goodneſs wrought.*

wrought for her, first by his Blessed Son, *and then by his* Blessed Spirit; *now she might end and perfect her Devotions, with a* Festival *of holy Service to the whole* Blessed Trinity.

The Collect *for Trinity Sunday.*

ALmighty and everlasting God, who hast given unto us thy servants grace, by the confession of a true faith, to acknowledg the glory of the eternal Trinity, and in the power of the divine Majesty to worship the Unity; we beseech thee that thou wouldest keep us stedfast in this faith, and evermore defend us from all adversities, who livest and reignest one God, world without end. *Amen.*

The Collect *for the first Sunday after Trinity.*

O God, the strength of all them that put their trust in thee, mercifully accept our praiers: and because through the weakness of our mortal nature we can doe no good thing without thee, grant us the help

of

of thy grace, that in keeping thy commandments we may pleaſe thee both in will and deed, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the ſecond Sunday after Trinity.*

O Lord, who never faileſt to help and govern them whom thou doſt bring up in thy ſtedfaſt fear and love; keep us, we beſeech thee, under the protection of thy good providence, and make us to have a perpetual fear and love of thy holy Name, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the third Sunday after Trinity.*

O Lord, we beſeech thee mercifully to hear us; and grant that we, to whom thou haſt given an hearty deſire to pray, may by thy mighty aid be defended and comforted in all dangers and adverſities, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the fourth Sunday after Trinity.*

O God, the Protector of all that truſt in thee, without whom nothing

nothing is ſtrong, nothing is holy; increaſe and multiply upon us thy mercy, that thou being our Ruler and Guide, we may ſo paſs through things temporal, that we finally loſe not the things eternal. Grant this, O heavenly Father, for *Jeſus* Chriſt's ſake, our Lord. *Amen.*

The Collect *for the fifth Sunday after Trinity.*

GRant, O Lord, we beſeech thee, that the courſe of this world may be ſo peaceably ordered by thy Governance, that thy Church may joyfully ſerve thee in all godly quietneſs, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the ſixth Sunday after Trinity.*

O God, who haſt prepared for them that love thee ſuch good things as paſs man's underſtanding; pour into our hearts ſuch love toward thee, that we loving thee above all things, may obtain thy promiſes, which exceed all that we can deſire, through *Jeſus* Chriſt our Lord. *Amen.*

The

The Collect *for the ſeventh Sunday after Trinity.*

LOrd of all power and might, who art the author and giver of all good things; graft in our hearts the love of thy Name, increaſe in us true Religion, nouriſh us with all goodneſs, and of thy great mercy keep us in the ſame, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the eighth Sunday after Trinity.*

O God, whoſe never-failing providence ordereth all things both in heaven and earth; we humbly beſeech thee to put away from us all hurtfull things, and to give us thoſe things which be profitable for us, through *Jeſus* Chriſt, our Lord. *Amen.*

The Collect *for the ninth Sunday after Trinity.*

GRant to us, Lord, we beſeech thee, the Spirit to think and doe alwaies ſuch things as be rightfull; that we, who cannot doe any thing that is good without thee, may by thee be enabled to live according to thy

thy will, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the tenth Sunday after Trinity.*

LEt thy mercifull ears, O Lord, be open to the praiers of thy humble servants; and that they may obtain their petitions, make them to ask such things as shall please thee, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the eleventh Sunday after Trinity.*

O God, who declarest thy Almighty power most chiefly in shewing mercy and pity; mercifully grant unto us such a measure of thy grace, that we running the way of thy commandments, may obtain thy gracious promises, and be made partakers of thy heavenly treasure, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the twelfth Sunday after Trinity.*

ALmighty and everlasting God, who art alwaies more ready to hear then we to pray, and art wont

wont to give more then either we deſire or deſerve; pour down upon us the abundance of thy mercy, forgiving us thoſe things whereof our conſcience is afraid, and giving us thoſe good things which we are not worthy to ask, but through the merits and mediation of *Jeſus* Chriſt thy Son our Lord. *Amen.*

The Collect *for the thirteenth Sunday after Trinity.*

ALmighty and merciſull God, of whoſe onely giſt it cometh that thy faithfull people doe unto thee true and laudable ſervice; grant, we beſeech thee, that we may ſo faithfully ſerve thee in this life, that we fail not finally to attain thy heavenly promiſes, through the merits of *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the fourteenth Sunday after Trinity.*

ALmighty and everlaſting God, give unto us the increaſe of Faith, Hope and Charity; and that we may obtain that which thou doſt promiſe, make us to love that which thou

thou doſt command, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the fifteenth Sunday after Trinity.*

KEep, we beſeech thee, O Lord, thy Church with thy perpetual mercy: and becauſe the frailty of man without thee cannot but fall, keep us ever by thy help from all things hurtfull, and lead us to all things profitable to our ſalvation, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the ſixteenth Sunday after Trinity.*

O Lord, we beſeech thee, let thy continual pity cleanſe and defend thy Church: and becauſe it cannot continue in ſafety without thy ſuccour, preſerve it evermore by thy help and goodneſs, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the ſeventeenth Sunday after Trinity.*

LOrd, we pray thee, that thy grace may alwaies prevent and follow us; and make us continually to be

be given to all good works, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the eighteenth Sunday after Trinity.*

LOrd, we beſeech thee, grant thy people grace to withſtand the temptations of the World, the Fleſh, and the Devil, and with pure hearts and minds to follow thee the only God, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the nineteenth Sunday after Trinity.*

O God, foraſmuch as without thee we are not able to pleaſe thee, mercifully grant that thy holy Spirit may in all things direct and rule our hearts, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for the twentieth Sunday after Trinity.*

O Almighty and moſt mercifull God, of thy bountifull goodneſs keep us, we beſeech thee, from all things, that may hurt us: that we being ready both in body and Soul, may chearfully accompliſh thoſe things that thou wouldſt have

have done, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the* 21 *Sunday after Trinity.*

GRant, we beseech thee, mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sins, and serve thee with a quiet mind, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the* 22 *Sunday after Trinity.*

LOrd, we beseech thee to keep thy houshold, the Church, in continual godliness, that through thy protection it may be free from all adversities, and devoutly given to serve thee in good works, to the glory of thy Name, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the* 23 *Sunday after Trinity.*

O God, our refuge and strength, who art the author of all godliness, be ready, we beseech thee, to hear the devout praiers of thy Church; and grant that those things which we ask faithfully, we may obtain

obtain effectually, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the* 24 *Sunday after Trinity.*

O Lord, we beseech thee, absolve thy people from their offences, that through thy bountiful goodness we may all be delivered from the bonds of those sins which by our frailty we have committed. Grant this, O heavenly Father, for *Jesus* Christ's sake, our blessed Lord and Saviour. *Amen.*

The Collect *for the* 25 *Sunday after Trinity.*

STir up, we beseech thee, O Lord, the wills of thy faithfull people, that they plenteously bringing forth the fruit of good works, may of thee be plenteously rewarded, through *Jesus* Christ our Lord. *Amen.*

COL-

COLLECTS

Proper for

Other Holydaies.

WHat the religious intention of the Church was at first, and what her meaning is still, in the holy observation of these *Saints daies* that follow, may be seen in the *Preface* to the *Calendar* of this Book.

S. *Andrew's* day.

SAint Andrew's day *beginneth the order of the Service for all the other* Saints daies *of the year. And the reason is, because* his Feast *evenfalleth out to be either next before or next after* * that day *wherewith the Church hath been used to begin the whole course of her Ecclesiastical year, and the order of her other solemn and daily Service.*

* *Advent* Sunday.

The

The Collect *for S.* Andrew's *day.*

ALmighty God, who didſt give ſuch grace unto thy holy Apoſtle S. *Andrew*, that he readily obeyed the calling of thy Son *Jeſus* Chriſt, and followed him without delay; grant unto us all, that we being called by thy holy Word, may forthwith give up our ſelves obediently to fulfill thy holy Commandments, through the ſame *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for S.* Thomas *day.*

ALmighty and ever-living God, who for the more confirmation of the Faith didſt ſuffer thy holy Apoſtle *Thomas* to be doubtfull in thy Son's reſurrection, grant us ſo perfectly and without all doubt to believe in thy Son *Jeſus* Chriſt, that our faith in thy ſight may never be reproved. Hear us, O Lord, through the ſame *Jeſus* Chriſt, to whom with thee and the holy Ghoſt be all honour and glory now and for evermore. *Amen.*

The

The Collect *on the Converſion of S.* Paul.

O God, who through the preaching of the bleſſed Apoſtle S. *Paul*, haſt cauſed the light of the Goſpel to ſhine throughout the world; grant, we beſeech thee, that we having his wonderfull converſion in remembrance, may ſhew forth our thankfulneſs unto thee for the ſame, by following the holy doctrine which he taught, through *Jeſus* Chriſt our Lord. *Amen.*

The Collect *on the Purification of the Bleſſed Virgin* Mary.

ALmighty and ever-living God, we humbly beſeech thy Majeſty, that as thy onely-begotten Son was this day preſented in the Temple in ſubſtance of our fleſh; ſo we may be preſented unto thee with pure and clean hearts, by the ſame thy Son *Jeſus* Chriſt our Lord. *Amen.*

The Collect *for S.* Matthias *day.*

O Almighty God, who into the place of the traitor *Judas* didſt chuſe thy faithfull ſervant *Matthias*,

Matthias, to be of the number of the twelve Apostles; grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithfull and true Pastors, through *Jesus* Christ our Lord. *Amen.*

The Collect *for the Annuntiation of the blessed Virgin Mary.*

WE beseech thee, O Lord, pour thy grace into our hearts, that as we have known the incarnation of thy Son *Jesus* Christ by the message of an Angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection, through the same *Jesus* Christ our Lord. *Amen.*

The Collect *for S. Mark's day.*

O Almighty God, who hast instructed thy holy Church with the heavenly doctrine of thy Evangelist S. *Mark*; give us grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of thy holy Gospel, through *Jesus* Christ our Lord. *Amen.*

The Collect for S. Philip and S. James Day.

O Almighty God, whom truly to know is everlasting life; grant us perfectly to know thy Son *Jesus* Christ to be the Way, the Truth, and the Life: that following the steps of thy holy Apostles S. *Philip* and S. *James*, we may stedfastly walk in the way that leadeth to eternal life, through the same thy Son *Jesus* Christ our Lord. *Amen.*

The Collect for S. Barnabas's day.

Lord God Almighty, who didst endue thy holy Apostle *Barnabas* with singular gifts of the holy Ghost; leave us not, we beseech thee, destitute of thy manifold gifts, nor yet of grace to use them alway to thy honour and glory, through *Jesus* Christ our Lord. *Amen.*

The Collect for S. John Baptist's day.

Almighty God, by whose providence thy servant *John* Baptist was wonderfully born, and sent to prepare the way of thy Son our Saviour, by preaching of Repentance;

tance; make us so to follow his doctrine and holy life, that we may truly repent according to his preaching, and after his example constantly speak the truth, boldly rebuke vice, and patiently suffer for the truth's sake, through *Jesus* Christ our Lord. *Amen.*

The Collect *for S. Peter's day.*

O Almighty God, who by thy Son *Jesus* Christ didst give to thy Apostle S. *Peter* many excellent gifts, and commandedst him earnestly to feed thy flock; make (we beseech thee) all Bishops and Pastors diligently to preach thy holy Word, and the people obediently to follow the same, that they may receive the Crown of everlasting glory, through *Jesus* Christ our Lord. *Amen.*

The Collect *for S. James's day.*

GRant, O merciful God, that as thine holy Apostle S. *James*, leaving his Father and all that he had, without delay was obedient unto the calling of thy Son *Jesus* Christ, and followed him; so we forsaking all worldly and carnal affections, may be evermore ready to follow

thy holy Commandments, through *Jesus* Christ our Lord. *Amen.*

The Collect *for S.* Bartholomew's *day.*

O Almighty and everlasting God, who didst give to thine Apostle *S. Bartholomew* grace truely to believe and to preach thy word; grant, we beseech thee, unto thy Church, to love that word which he believed, and both to preach and receive the same, through *Jesus* Christ our Lord. *Amen.*

The Collect *for S.* Matthew's *day.*

O Almighty God, who by thy blessed Son didst call *Matthew* from the receipt of Custom to be an Apostle and Evangelist; grant us grace to forsake all covetous desires and inordinate love of riches, and to follow the same thy Son *Jesus* Christ, who liveth and reigneth with thee and the holy Ghost, one God, world without end. *Amen.*

The

The Collect *for S.* Michael *and all Angels.*

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderfull order; mercifully grant, that as thy holy Angels alway doe thee service in heaven, so by thy appointment they may succour and defend us on earth, through *Jesus* Christ our Lord. *Amen.*

The Collect *for S.* Luke's *day.*

ALmighty God, who calledst *Luke* the Physician, whose praise is in the Gospel, to be an Evangelist and Physician of the Soul; may it please thee, that by the wholesome medicines of the doctrine delivered by him all the diseases of our Souls may be healed, through the merits of thy Son *Jesus* Christ our Lord. *Amen.*

The Collect *for S.* Simon *and S.* Jude's *day.*

O Almighty God, who hast built thy Church upon the foundation of the Apostles and Prophets, *Jesus* Christ himself being the head corner-stone; grant us so to be joyned

ned together in unity of ſpirit by their doctrine, that we may be made an holy Temple acceptable unto thee, through *Jeſus* Chriſt our Lord. *Amen.*

All-Saints day.

THE Reaſons for the ſolemn obſervation of this great and general Feſtival *are ſet down in the* Preface *to the* Calendar of this Book.

The Collect *for All-Saints day.*

O Almighty God, who haſt knit together thine elect in one Communion and fellowſhip in the myſtical body of thy Son Chriſt our Lord; grant us grace ſo to follow thy bleſſed Saints in all vertuous and godly living, that we may come to thoſe unſpeakable joies which thou haſt prepared for them that unfeignedly love thee, through *Jeſus* Chriſt our Lord. *Amen.*

DE-

DEVOUT PRAIERS

That may be uſed

Before and after the Receiving

OF

CHRIST'S

Holy Sacrament,

HIS

Bleſſed Body and Bloud.

DEVOUT PRAIERS

That may be said

Before and after the Receiving

OF

CHRIST'S

Holy Sacrament,

Called

Blessed Body and Blood.

Praiers *before the receiving of the* Blessed Sacrament.

When we enter into the Church.

I.

LOrd, I have loved the habitation of thine House, and the place where thine Honour dwelleth.

II.

I Will wash mine hands in innocency, O Lord, and so will I goe to thine Altar.

When we are prostrate before the Altar.

I.

THou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things, and for thy will's sake they are, and were created.

II.

BLessing, and Glory, and Wisedom, and Thanks, and Honour, and Power, and Might be unto our God for evermore. *Amen.*

Psal. 51.

HAve mercy upon me, O God, after thy great goodneſs: according to the multitude of thy mercies, doe away mine offences.

2 Waſh me throughly from my wickedneſs: and cleanſe me from my ſin.

3 For I acknowledge my faults: and my ſin is ever before me.

4 Againſt thee only have I ſinned, and done this evil in thy ſight: that thou mightest be juſtified in thy ſaying, and clear when thou art judged.

5 Behold, I was ſhapen in wickedneſs: and in ſin hath my mother conceived me.

6 But lo, thou requireſt truth in the inward parts: and ſhalt make me to underſtand wiſedom ſecretly.

7 Thou ſhalt purge me with hyſſop, and I ſhall be clean: thou ſhalt waſh me, and I ſhall be whiter then ſnow.

8 Thou ſhalt make me hear of joy and gladneſs: that the bones which thou haſt broken may rejoice.

9 Turn thy face from my ſins: and put out all my miſdeeds.

10 Make

10 Make me a clean heart (O God:) and renew a right spirit within me.

11 Cast me not away from thy presence: and take not thy holy Spirit from me.

12 O give me the comfort of thy help again: and stablish me with thy free Spirit.

Glory be to the Father, and to the Son: and to the holy Ghost.
As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

At the Consecration.

Vers. I believe, Lord, help mine unbelief.

The Hymn.

A Special Theme of praise is read,
True living & life-giving Bread
Is now to be exhibited,
Within the Supper of the Lord,
To twelve Disciples at his Board,
As doubtless 'twas delivered.

What at Supper Christ performed,
To be done he straightly charged

For

For his eternal memory,
Guided by his sacred orders,
Heavenly food upon our Altars
For our Souls we sanctifie.

Christians are by Faith assured
That by Faith Christ is received,
Flesh and bloud most precious.
What no duller sense conceiveth,
Firm and grounded Faith believeth,
In strange effects not curious.

The Praier.

ALmighty Lord, who hast of thine infinite mercy vouchsafed to ordain this dreadfull Sacrament for a perpetual memory of that blessed Sacrifice which once thou madest for us upon the Cross; grant me with such diligent remembrance and such due reverence to assist the holy celebration of so heavenly and wonderfull a Mystery, that I may be made worthy by thy grace to obtain the virtue and fruits of the same, with all the benefits of thy precious Death and Passion, even the remission of all my sins, and the fulness of all thy graces, which I beg for thy onely merits, who art my

onely

onely Saviour, God from everlasting, and world without end. *Amen.*

II.

O Lord our Heavenly Father, Almighty and everlasting God, regard, we beseech thee, the devotion of thy humble servants, who do now celebrate the memorial which thy Son our Saviour hath commanded to be made in remembrance of his most blessed Passion and Sacrifice: that by the merits and power thereof now represented before thy divine Majesty, we and all thy whole Church may obtain remission of our sins, and be made partakers of all other the benefits of his most precious Death and Passion, together with his mighty Resurrection from the earth, and his glorious Ascension into Heaven, who liveth and reigneth with thee and the Holy Ghost, ever one God, world without end. *Amen.*

III.

BE pleased, O God, to accept of this our bounden duty and service, and command that the Praiers and supplications, together with the remembrance of Christ's Passi-

on,

on, which we now offer up unto thee, may by the ministery of thy Holy Angels be brought up into thy Heavenly Tabernacle; and that thou, not weighing our own merits, but looking upon the blessed Sacrifice of our Saviour, which was once fully and perfectly made for us all, mayest pardon our offences, and replenish us with thy grace and heavenly benediction, through the same *Jesus* Christ our Lord. *Amen.*

Heavenly Aspirations immediately before the receiving of the Blessed Sacrament.

I.

I Will goe unto the Altar of God: even unto the God of my joy and gladness.

II.

I Will offer thanksgiving unto my God: and pay my vows unto the most Highest.

III.

O Lamb of God, that takest away the sins of the world: have mercy upon us.

IV.

IV.

O Lamb of God, that takeſt away the ſins of the world: grant us thy peace.

V.

GRant me, gracious Lord, ſo to eat the fleſh of thy dear Son, and to drink his bloud, that my ſinfull body may be made clean by his Body, and my Soul waſhed through his moſt precious Bloud.

I

At the receiving of the Body.

LOrd, I am not worthy that thou ſhouldeſt come under my roof: but ſpeak the word, and my Soul ſhall be healed.

Adding with the Prieſt,

THe Body of our Lord *Jeſus* Chriſt, which was given for me, preſerve my body and Soul unto everlaſting life.

And anſwer, Amen.

At the receiving of the Cup.

WHat reward ſhall I give unto the Lord for all the benefits that he hath done unto me? I will take the Cup of ſalvation, and call upon the Name of the Lord.

Adding

Adding with the Priest;

THe Bloud of our Lord *Jesus* Christ, which was shed for me, preserve my body and Soul unto everlasting life.

Answering again, Amen.

Thanksgiving after we have received the Blessed Sacrament.

I.

O My God, thou art true and holy; O my Soul, thou art blessed and happy.

II.

OH the depth of the wisedom and knowledg of God! how incomprehensible are his judgments, and his waies past finding out!

III.

PRaise the Lord, O my Soul, and all that is within me praise his holy Name, who saveth thy life from destruction, and feedeth thee with the bread of Heaven.

IV.

GLory be to God on high, and in Earth peace, good will towards men. We worship thee, O Lord, and we magnifie thy Name for ever,

ever, who hast vouchsafed to fill our Souls with gladness, and to feed us with the heavenly mysteries of Christ's sacred Body and Bloud; humbly beseeching thee that from henceforth we may walk in all good works, and serve thee in holiness and pureness of living, to the honour of thy Name. *Amen.*

Meditations whilest others are Communicated.

I.

HAppy are those servants, whom when their Lord cometh he shall find thus doing.

II.

KNow ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you? If any one defile the Temple of God, him will God destroy.

III.

BEhold, thou art made whole: sin no more, lest a worse thing happen unto thee.

IV.

THe hour cometh, and now it is, when the true worshippers shall wor-

worship the Father in spirit, and in truth.

V.

BE we followers of God, as dear children, and walk in love, even as Christ loved us, and gave himself an offering and a sacrifice of a sweet savour unto God, for us.

At the end of the Communion.

The Doxologie.

TO the King Eternal, the Immortal, Invisible and onely wise God, be all honour and glory, now and for evermore.

II

DIVERS FORMS OF

Devout and *Penitent*

Confessions of our sins.

To be used,

As at other times, so especially before the receiving of

Christ's Blessed Sacrament;

According to the direction of the Church.

Exhor-

Exhortation before the Communion.

¶ *If any require comfort and counsel for the quieting of his conscience, let him come to some discreet Minister of God's Word, and opening his grief, receive the benefit of Absolution.*

1. S. John 1. 9.

¶ *If we confess our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousness.*

The Preparation.

ALmighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid, cleanse the thoughts of my heart by the inspiration of thy holy Spirit, through *Jesus* Christ. *Amen.*

II.

ALmighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all them that are penitent, create and make in me a new and contrite heart, that I worthily lamenting my sins, and acknowledging my wretchedness, may obtain of thee the

the God of all mercy, perfect remission and forgiveness, through *Jesus* Christ our Lord. *Amen.*

The Confession.

I Confess, &c. those sins which, if I would, I cannot hide from him: my sins of pride and vainglory, of hatred and envy, of gluttony and wantonness, &c. which I acknowledg through my fault, even through my own fault, and my most grievous fault, to have committed against his heavenly and awfull Majesty. I am an unclean and a sinfull creature: * I accuse my self of my wicked thoughts and desires that I have had, &c. of my wanton and evil words that &c. of my naughty and ungodly deeds that &c. for all which I am truly penitent from the depth of my Soul, and am stedfastly resolved to shew forth the fruits of repentance in my future course of life. And therefore in all lowliness and humility of a broken heart I beg my pardon, and cry unto God for mercy towards me a most sinfull and unworthy creature: that he whose

* Here may the Penitent have recourse to the several breaches of God's Commandments, specified in the beginning of this Book.

whoſe nature and property it is to forgive ſinners, and ever to have mercy upon them that truly turn unto him, would vouchſafe, of his great pitie and goodneſs, to give me the comfort of Abſolution, and a perfect remiſſion of all my ſins; to ſtrengthen me in all good works, and to bring me unto life everlaſting, through *Jeſus* Chriſt. *Amen.*

Other Forms of general Confeſſions.

I.

ALmighty and moſt mercifull Father, I have erred and ſtrayed from thy waies like a loſt ſheep; I have followed too much the devices and deſires of my own heart; I have offended againſt thy holy Laws; I have left undone thoſe things which I ought to have done, and I have done thoſe things which I ought not to have done; and there is no health in me: But thou, O Lord, have mercy upon me, miſerable offender. Spare thou me, O God, which confeſs my faults; reſtore thou me that am penitent; ac-

cor-

cording to thy promises declared unto mankind in Christ *Jesu* our Lord. And grant, O most mercifull Father, for his sake, that I may hereafter live a godly, righteous and sober life, to the glory of thy holy Name. *Amen.*

II.

ALmighty God, Father of our Lord *Jesus* Christ, Maker of all things, Judge of all men; I acknowledg and bewail my manifold sins and wickednesses, which I from time to time most grievously have committed, by thought, word and deed, against thy divine Majesty; provoking most justly thy wrath and indignation against me. I do earnestly repent, and am heartily sorry for these my misdoings; the remembrance of them is grievous unto me, the burthen of them is intolerable. Have mercy upon me, have mercy upon me, most mercifull Father, for thy Son our Lord *Jesus* Christ's sake. forgive me all that is past, and grant that I may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through *Jesus* Christ our Lord. *Amen.*

III.

III.

FOrgive me my sins, *O Lord*, forgive me the sins of my youth and the sins of mine age, the sins of my Soul and the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please my self and the sins that I have done to please others. Forgive me my wanton and idle sins, forgive me my serious and deliberated sins: forgive me those sins which I know, and those sins which I know not: the sins which I have striven so long to hide from others, that now I have even hid them from mine own memory. Forgive them, *O Lord*, forgive them all, and of thy great goodness let me be absolved from mine offences.

A devout manner of preparing our selves to receive Absolution.

I That am a wretched sinner, here personally appearing and prostrate before the presence of the everlasting God, having in remembrance

brance the exceeding mercy of his great goodness towards me, whom he hath created of nothing, preserved, sustained and loved when I was most unworthy of any thing, whom he hath of his incomprehensible clemency so often invited to repentance, and whose conversion and amendment he hath so patiently expected; as also having in memory, that at the day of my Christning I was so happily and holily vowed and dedicated unto my God, to be his child, and to live in his continual service; yet that, contrary to the profession which was then made in my name, I have so many and sundry times, so execrably and detestably, violated my vows, profaned my sacred promises, and imployed my Soul to the service of the World, the Flesh and the Devil, thereby despising the graces and contemning the goodness of God's divine Majesty; at length recalling my self, and in all lowly and devout wise here casting my Soul and body prostrate before the dreadfull Throne of his Justice, I acknowledge and confess, and I yield my self a most miserable wretched sinner, guilty

of

of that Death and Paſſion which Chriſt once ſuffered for me upon the tormenting Croſs. But turning my ſelf to the Throne of his infinite Mercy, and with all my might and force from the very bowels of my heart deteſting the iniquities of my forepaſſed life, I moſt humbly beg and crave pardon for the ſame, with an entire abſolution from all my ſins, even for the precious death and paſſion's ſake of my Lord and Saviour, upon whom, as upon the onely foundation of my hope, I repoſe all my confidence, and unto whom I promiſe and confirm again, I advow and ſolemnly renew the ſacred profeſſion of loyal ſervice and fidelity which was made in my name and in my behalf unto him at my holy Baptiſm; renouncing unfeignedly the vanities of this wicked World, the luſts of all ſinfull Fleſh, and the ſuggeſtions of the Devil, and converting my ſelf unto my moſt gracious and mercifull God, I deſire, deliberate, purpoſe and fully reſolve to honour him, ſerve him, love him, and obey him now and for ever hereafter; giving and dedicating unto him, for this

end, the powers of my Soul, the affections of my heart, and the faculties of my body, to be his faithfull, loyal and obedient servants for ever, without unsaying, revoking, or repenting me of this my holy and sacred promise, or any part thereof. And I most humbly beseech Almighty God the Father, Son, and Holy Ghost, to confirm me in this constant resolution, and to accept of this my broken and contrite heart, which he hath promised not to despise; entirely desiring his fatherly goodness, that as he hath given me a desire and will to purpose, so he would give me strength and grace to perform all holy actions, through *Jesus Christ*. *Amen.*

The Prayer.

O God, whose nature and property is ever to have mercy and to forgive, that hast compassion upon all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that he should turn from sin, and be saved; mercifully hear the devout and

and lowly praiers of thy ſervant, and ſpare all thoſe who confeſs their ſins unto thee: that they whoſe conſciences by ſin are accuſed, by thy mercifull and gracious pardon may be abſolved, through *Jeſus* Chriſt our Lord.

Amen.

After Abſolution.

BLeſſed is he whoſe unrighteouſneſs is forgiven, and whoſe ſin is covered.

Bleſſed is the man unto whom the Lord imputeth no ſin.

PRAIERS FOR THE KING AND QUEEN.

BRITISH MUSEUM

PRAIERS

FOR

The *King* and *Queen*.

OUR Father which art in Heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us. And lead us not into temptation: But deliver us from evil. For thine is the Kingdom, and the Power, and the Glory, for ever and ever.

Amen.

Vers. O God, make ſpeed to ſave me.
Reſp. O Lord, make haſte to help me.

Glory be to the Father, and to the Son: And to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Allelujah, *Praise the Lord.*
The Lord's Name be praised.

The Hymn.

GReat God of Kings,
whose gracious hand hath led
our sacred Sovereign Head
Unto the Throne
from whence our bliss is bred:
O send thine Angels
to his blessed side,
and bid them there abide,
To be at once
his Guardian and his Guide.
Dear be his life,
all-glorious be his daies,
and prospering all his waies.
Late adde thy last Crown
to his peace and praise;
And when he hath
outliv'd the World's long date,
let thy last Change translate
His earthly Throne
to thy celestial state.
Amen.

The

The Antiphona.

BEhold, O God, our Defender, and look upon the face of thine Anointed.

Pſal. 21.

THe King ſhall rejoice in thy ſtrength, O Lord: exceeding glad ſhall he be of thy ſalvation.

2 Thou haſt given him his heart's deſire: and haſt not denied him the requeſt of his lips.

3 For thou haſt prevented him with the bleſſings of goodneſs: and haſt ſet a crown of pure gold upon his head.

4 He ſhall ask life of thee, and thou ſhalt give him a long life: even for ever and ever.

5 His honour is great in thy ſalvation: glory and great worſhip ſhalt thou lay upon him.

6 For thou ſhalt give him everlaſting felicity: and make him glad with the joy of thy countenance.

7 And why? Becauſe the King putteth his truſt in the Lord: and in the mercy of the moſt Higheſt he ſhall not miſcarry.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal. 61.

HEar my crying, O God: give ear unto my prayer.

2 Thou ſhalt grant the King a long life: that his years may endure throughout all generations.

3 He ſhall dwell before God for ever: O prepare thy loving mercy and faithfulneſs, that they may preſerve him.

4 So will I alwaies ſing praiſe unto thy Name: that I may daily perform my vows.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Pſal. 89.

THou haſt made a Covenant, O Lord, with thy choſen: and with thy holy oil thou haſt anointed him.

2 Let

2 Let thy hand hold him faſt: and thy arm ſtrengthen him.

3 Let not the enemy be able to doe him violence: and let not the ſon of wickedneſs hurt him.

4 Smite down his foes before his face: and plag e them that hate him.

5 Let thy truth alſo and thy mercy be with him: and in thy Name let his horn be exalted.

6 Let him ſay, Thou art his Father: his God, and his ſtrong ſalvation.

7 Let thy mercy be kept for him evermore: and let thy Covenant ſtand faſt with him.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

The Antiphona.

BEhold, O God, our Defender, and look upon the face of thine Anointed.

THE

THE LESSON.

1 TIM. 2. 1.

I Will therefore that Praiers and Supplications with giving of thanks be made for all men: for Kings, and for all that are in authority, that we may live a quiet and a peaceable life in all godlineſs and honeſty. For this is good and acceptable in the ſight of God our Saviour.

Verſ. O Lord, ſave the King.
Reſp. And mercifully hear us when we call upon thee.

The Praiers.

I.

ALmighty God, whoſe Kingdom is everlaſting and power infinite; have mercy upon the whole Church, and ſo rule the heart of thy choſen Servant CHARLES, our King and Governour, that he (knowing whoſe Miniſter he is) may above all things ſeek thy honour and glory; and that we and all his ſubjects (duly conſidering whoſe authority he hath) may faithfully ſerve, honour, and

and humbly obey him in thee, and for thee, according to thy bleſſed Word and Ordinance, through *Jeſus* Chriſt our Lord, who, with thee and the holy Ghoſt, liveth and reigneth ever one God, world without end. *Amen.*

II.

ALmighty and everlaſting God, we are taught by thy holy Word, that the hearts of Kings are in thy rule and governance, and that thou doſt diſpoſe and turn them as it ſeemeth beſt to thy godly wiſedom: we humbly beſeech thee ſo to diſpoſe and govern the heart of CHARLES thy Servant, our King and Governour, that in all his thoughts, words, and works, he may ever ſeek thy honour and glory, and ſtudy to preſerve thy people committed to his charge, in wealth, peace and godlineſs. Grant this, O mercifull Father, for thy dear Son's ſake, *Jeſus* Chriſt our Lord. *Amen.*

III.

WE beſeech thee, O Lord, to ſave and defend all Chriſtian Kings, Princes and Governours, and ſpecially thy Servant CHARLES, our

our King, that under him we may be godly and quietly governed: and grant unto his whole Council, and to all that are put in authority under him, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true Religion and vertue. *Amen.*

IV.

O Lord our heavenly Father, high and mighty, King of kings, Lord of lords, the onely Ruler of Princes, who dost from thy Throne behold all the dwellers upon earth; most heartily we beseech thee with thy favour to behold our most gracious Sovereign Lord King CHARLES, and so replenish him with the grace of thy holy Spirit, that he may alway encline to thy will, and walk in thy way: endue him plenteously with heavenly gifts; grant him in health and wealth long to live, strengthen him that he may vanquish and overcome all his enemies, and finally after this life he may attain everlasting joy and felicity, through *Jesus* Christ our Lord. *Amen.*

O Al-

V.

O Almighty and everlasting God, Creator and Lord of all things, give ear, we beseech thee, unto our humble praiers, and multiply thy blessings upon thy Servant, our Sovereign King CHARLES, whom in all lowly devotion we commend unto thy high Majesty: that He being strengthened with the faith of *Abraham*, endued with the mildness of *Moses*, armed with the magnanimity of *Joshua*, exalted with the humility of *David*, beautified with the wisedom of *Solomon*, and replenished with the goodness and holiness of them all, may walk uprightly before thee in the way of righteousness, and, like a mighty King, may be powerfull over his enemies, governing his people with equity, and preserving thy Church with Truth and Peace, through *Jesus* Christ our Lord. *Amen.* Ex libro Regali.

VI.

GOD, the unspeakable Author of the World, Creator of Men, Governour of Empires, and Establisher of all Kingdoms, who out of the loins of our Father *Abraham* didst chuse a King that became the Sa- Lib. Reg.

Saviour of all Kings and Nations of the earth; bleſs, we beſeech thee, thy faithfull Servant, and our dread Sovereign Lord, King CHARLES, with the richeſt bleſſings of thy Grace. Eſtabliſh him in the Throne of his Kingdom by thy mighty aid & protection: viſit him as thou didſt viſit *Moſes* in the Buſh, *Joſhua* in the Battel, *Gideon* in the field, and *Samuel* in the Temple. Let the Dew of thine abundant mercies fall upon his head, and give unto him the bleſſing of *David* and *Solomon*. Be unto him an Helmet of ſalvation againſt the face of his enemies, and a ſtrong Tower of defence in the time of adverſity. Let his Reign be proſperous, and his daies many. Let peace and love and holineſs, let juſtice and truth and all Chriſtian vertues flouriſh in his time: let his people ſerve him with honour and obedience; and let him ſo duly ſerve thee here on earth, that he may hereafter everlaſtingly reign with thee in Heaven, through *Jeſus* Chriſt our Lord. *Amen*.

VII.

Lib. Reg. LOok down, Almighty God, with thy favourable Countenance upon

upon thine Anointed, and our glorious King. Bleſs him as thou didſt bleſs *Abraham*, *Iſaac* and *Jacob*, and pour upon him the fulneſs of thy Mercy and Grace. Give unto him of the Dew of Heaven, and of the fatneſs of the earth, abundance of Corn, and Wine, and Oil, and plenty of all things long to continue; that in his time there may be health in our Country, and peace throughout all his Kingdoms; that the glory of his Royal Court may ſhine forth far and near in the eyes of all Nations, even through Him who is the King of Kings, and Lord of all things, our Saviour *Jeſus* Chriſt. *Amen.*

VIII.

GRant, we beſeech thee, Almighty God, that our Sovereign Lord the King may be a moſt mighty Protector of his People, a religious Defender of thy ſacred Faith, a bountifull Comforter of thy holy Church, a glorious Triumpher over all his enemies, a gracious Governour unto all his Subjects, and a happy Father of many children, to rule this Nation by ſucceſſion in all ages, through *Jeſus* Chriſt our Lord. *Amen.* Lib. Reg.

PRAI-

PRAIERS FOR THE QUEEN.

I.

ALmighty God, the fountain of all mercy, we humbly beseech thee to pour down the riches of thine abundant goodness upon the Head of thine Handmaid, our most gracious Queen CATHERINE; that she being continually beautified with the Royal ornaments of thy heavenly Grace, may be holy and devout as *Hester*, loving to the King as *Rachel*, fruitfull as *Leah*, wise as *Rebecca*, faithfull and obedient as *Sarah*; and with long life and glory continuing in her High and Princely estate here, she may at last be brought to the great happiness of thine everlasting estate hereafter, through *Jesus* Christ our Lord. *Amen.*

II.

ALmighty God, our Heavenly Father, we be taught by thy holy

holy Word, that the bringing forth of children, and the fruitfulneſs of the womb is in thy rule and governance, an heritage and bleſſing that cometh from the Lord: we humbly beſeech thee ſo to diſpoſe, comfort and bleſs thine humble Handmaid, our moſt gracious Queen CATHERINE, that ſhe may grow up as a fruitfull Vine upon the walls of the King's houſe, and become a joyfull Mother of many children, to the joy and welfare of this Kingdom, and to the glory of thy holy Name, through *Jeſus* Chriſt our Lord. *Amen.*

III.

O God from whom all good graces do proceed, we beſeech thee to multiply upon thy devoted Handmaid, our gracious Queen, the manifold gifts of thy holy Spirit, the Spirit of Wiſedom and Underſtanding, the Spirit of Counſel and Ghoſtly ſtrength, the Spirit of Knowledge and true Godlineſs, and fulfill her, O Lord, with the Spirit of thy holy fear, for *Jeſus* Chriſt his ſake. *Amen.*

IV.

IV.

ALmighty God, bleſs her with the bleſſings of Heaven above, and the bleſſings of the earth beneath. Let peace and plenty dwell about her, let Holineſs and Honour be her Guard, and let all the fulneſs of thy bleſſings be upon her, through *Jeſus* Chriſt our Lord. *Amen.*

A PRAIER FOR *The Royal Family.*

ALmighty God, the Fountain of all goodneſs, we humbly beſeech thee to bleſs our gracious Queen CATHERINE, MARY the Queen-Mother, JAMES Duke of *York*, and all the Royal Family: endue them with thy holy Spirit, enrich them with thy heavenly Grace, proſper them with all happineſs, and bring them to thine everlaſting Kingdom, through *Jeſus* Chriſt our Lord. *Amen.*

The Lord's Name be praiſed.

PRAI-

PRAIERS
FOR
THE FOUR
Ember weeks.

PRAIRS

FOR

THE FOUR

Embe[illegible]weeks.

BRITISH MUSEUM

PRAIERS FOR The four *Ember Weeks.*

AMong all the Set Fasts of the year, Lent *hath the first, and these* Ember *Daies the second place: Daies of Devotion and Fasting, which were instituted of old, and observed at the four Seasons of the year, as for many other, so chiefly for these reasons. First, *That Christians in these Religious duties towards God might let the world know they were as devout and forward as formerly the Jews had been, whose custom it was to observe four several and solemn Times of Fast in the year, though for other ends and upon other occasions then now the use of the Church is to do. 2. For that these Times are as the first-*

* *Leo* de Jejun. decimi mensis, Serm. 4. *S. Hieron.* in *Zach.* 8. *Gratian.* dist. 76. c. Jejun.

fruits

fruits *of every Season, which we rightly dedicate to the service and the honour of God.* 3. * *That by* beginning *these several parts of the year with an holy, righteous and sober life, we might the better learn how to spend the* remainder *of every season accordingly.* 4. *That we might obtain the continuance of God's favour towards us for the* fruits *of the earth, which at these* Times *are for the most part either* sown, *or* sprung up, *or coming to their* ripeness, *or* gathered *into the Barn.* 5. *That we might recall, bewail and repent us the more seriously of those sins which all the* season *before we have through our frailty and wilfulness committed.* 6. *That our* bodies *might, by the imploring of God's mercies, be freed from those common* distemperatures *which usually these* four seasons *of the year, through the* predominant humors *then reigning, do bring along with them.*

* *Leo* de Jejun. Sept. mens. Serm. 9.

them. 7 *And lastly, for that at these* Times *it was the ordinary custom of the Church,* * *and is so still; by the Imposition of her Bisoops hands, to give holy and* sacred Orders; *which Orders were ever given as well by* * *Christ and his Apostles, as their Successers, with solemn* Praier *and* Fasting *before-hand.*

* Const. & Canons, cap. 31.

* S. Luk. 6. 12.
* Acts 13. 3.

Vers. Our help is in the Name of the Lord.
Resp. Who hath made Heaven and Earth.
Vers. Blessed be the Name of the Lord.
Resp. Henceforth world without end. *Amen.*

THE PSALMS.

PSAL. 119.

Beati immaculati.

BLessed are those that are undefiled in the way: and walk in the Law of the Lord.

2 Blessed are they that keep his

testimonies: and seek him with their whole heart.

3 For they who doe no wickedness: walk in his waies.

4 Thou hast charged: that we shall diligently keep thy Commandments.

5 O that my waies were made so direct: that I might keep thy Statutes.

6 So shall I not be confounded: while I have respect unto all thy Commandments.

7 I will thank thee with an unfeigned heart: when I shall have learned the Judgments of thy righteousness.

8 I will keep thy ceremonies: O forsake me not utterly.

Glory be to the Father, and to the Son: and to the holy Ghost.

As it was in the beginning, is now, and ever shall be: world without end. *Amen.*

Legem pone.

TEach me, O Lord, the way of thy statutes: and I shall keep it unto the end.

2 Give me understanding, and I shall

ſhall keep thy Law: yea, I ſhall keep it with my whole heart.

3 Make me to goe in the path of thy Commandments: for therein is my deſire.

4 Incline my heart unto thy Teſtimonies: and not to covetouſneſs.

5 O turn away mine eyes, leſt they behold vanity: and quicken thou me in thy way.

6 O ſtabliſh thy Word in thy ſervant: that I may fear thee.

7 Take away the rebuke that I am afraid of: for thy Judgments are good.

8 Behold, my delight is in thy Commandments: O quicken me in thy righteouſneſs.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

Appropinquet.

LET my complaint come before thee, O Lord: give me underſtanding according to thy Word.

2 Let my ſupplication come be-

fore thee: deliver me according to thy Word.

3 My lips ſhall ſpeak of thy praiſe: when thou haſt taught me thy Statutes.

4 Yea, my tongue ſhall ſing of thy Word: for all thy Commandments are righteous.

5 Let thine hand help me: for I have choſen thy Commandments.

6 I have longed for thy ſaving health, O Lord: and in thy Law is my delight.

7 O let my Soul live, and it ſhall praiſe thee: and thy Judgments ſhall help me.

8 I have gone aſtray like a ſheep that is loſt: O ſeek thy ſervant, for I do not forget thy Commandments.

Glory be to the Father, and to the Son: and to the holy Ghoſt.
As it was in the beginning, is now, and ever ſhall be: world without end. *Amen.*

After theſe Pſalms the Litany *may be ſaid.*

O God the Father of Heaven: have, *&c.* *as before.*

THE

THE

PRAIERS

Common to all

The Ember daies,

DISPOSED

According to the *Seven Reasons* before specified.

I.

For God's acceptance of our Humiliation.

ALmighty God, who didst command thy people Israel to afflict their Souls before thee on the day of atonement, and by whose divine inspiration the succeeding Ages of that Church appointed other set times of publick Fasting and Humiliation; grant, we beseech thee, that as our knowledge of thee and of thy Truth far exceeds theirs; so in this, and all other duties of Religion, our Righteousness may exceed their Righteousness, that men seeing our good works, may glorifie

thee our heavenly Father, through Jesus Christ thy Son our Saviour. *Amen.*

II.

For consecrating the beginning of every Season unto God.

ALmighty God, from whom we have the beginning and continuance of our life; grant, we beseech thee, that we thy humble servants may so consecrate unto thy Divine Majesty the first-fruits of this Time and Season of the year, that the good purposes which thou puttest into our hearts may have full effect in our lives, to thy glory and our Souls health, through Jesus Christ our Lord. *Amen.*

III.

For Grace to spend the whole Season aright.

ALmighty God our heavenly Father, we most humbly beseech thee that we thy servants, who do begin this Time and Season of the year with fasting and sober living, may find thereby such ghostly strength & comfort, that we may be the more able and willing to spend both the remain-

remainder of this Season, and the rest of our daies accordingly, using this world as it becometh those who are pilgrims and strangers here, and do look for an abiding City in the Heavens, through the merits of *Jesus* Christ our Saviour. *Amen.*

IV.

For the Fruits of the Earth.

ALmighty God, Lord of heaven and earth, in whom we live, move, and have our being, who doest good unto all men, making thy Sun to rise on the evil and on the good, and sending Rain on the just and on the unjust; favourably behold us thy people, who do call upon thy Name, and send us thy blessing from heaven, in giving us fruitfull Seasons, and filling our hearts with food and gladness: that both our hearts and mouths may be continually filled with thy praises, giving thanks to thee in thy holy Church, through *Jesus* Christ our Lord.

Amen.

V.

For Pardon of sins past.

ALmighty and most mercifull Father, who, for our many and grievous sins, those especially which we have committed against thee since the last solemn Time of our Humiliation and Repentance, mightest most justly have cut us off in the midst of our daies, but in the multitude of thy mercies hast hitherto spared us; accept, we most heartily beseech thee, our unfeigned sorrow for all our former transgressions, and grant that we may never so presume of thy mercy, as to despise the Riches of thy goodness, but that thy forbearance and long-suffering may lead us to repentance and amendment of our sinfull lives, to thy honour and glory, and our final acquittance and absolution at the last day, through *Jesus* Christ our Lord. *Amen.*

VI.

For the Health of our Bodies.

O God the Father of Lights, from whom cometh down every good and perfect gift; mercifully look

look upon our frailty and infirmity, and grant us such health of Body as thou knowest to be needfull for us: that both in our Bodies and Souls we may evermore serve thee with all our strength and might, through *Jesus* Christ our Lord.

Amen.

VII.

For the Ordination of Priests and Deacons.

ALmighty God our heavenly Father, who hast purchased to thy self an universal Church by the precious bloud of thy dear Son; mercifully look upon the same, and at this time so guide and govern the minds of thy servants, the Bishops and Pastors of thy Flock, that they may lay hands suddenly on no man; but faithfully and wisely make choice of fit persons to serve in the sacred Ministry of thy Church: and to those which shall be ordained to any holy function give thy Grace and heavenly benediction, that both by their life and doctrine they may set forth thy glory, and set forward the Salvation of all men. Grant this, O Lord, for his sake who is the

great Shepherd and Bishop of our Souls, *Jesus* Christ our Lord.

Amen.

THE PRAIERS PROPER *To the four several* Ember weeks.

I.

In the time of Advent.

GRant, we most humbly beseech thee, O heavenly Father, that with holy *Simeon* and *Anna*, and all thy devout servants who waited for the consolation of Israel, we may at this time so serve thee with fasting and praier, that by the celebration of the Advent and Birth of our blessed Redeemer, we may with them be filled with true joy and consolation, through the same *Jesus* Christ our Lord. *Amen.*

II.

For the Ember week in Lent.

O Lord *Jesus* Christ, the Son of God and Saviour of the World, who didst foretell to thine Apostles, that at the time of thy sufferings they should weep and lament, while the world rejoiced, and that they should be sorrowfull, but their sorrow should be turned into joy; grant, that during this time wherein thou didst suffer, and wast afflicted with extreme sorrow and anguish for the sins of the whole world, we thy unworthy servants may so weep and lament, and be sorrowfull for our sins, the cause of all those thy sorrows and sufferings, that on the day of thy triumphant Resurrection we may rejoice with that joy which no man can take from us. Grant this, O blessed Lord and Saviour, who didst die for our sins, and rise again for our justification, and now livest and reignest with the Father, in the unity of the Holy Ghost, world without end. *Amen.*

III.

For the vber week after Pentecost.

O Lord *Jesus* Christ, the Eternal Son of the Eternal Father, who at the time of thy glorious Ascension didst command thine Apostles to tarry in Jerusalem, until they were endued with Power from on high; and when in obedience to this thy commandment they had there continued with one accord in praier and supplication, didst according to thy promise send down upon them the Holy Ghost the Comforter: grant, we beseech thee, that we thy most humble servants abiding in the unity of thy Holy Catholick Church, the Mother of us all, and continually serving thee as thou hast commanded, may be evermore replenished with the heavenly grace of the Holy Ghost, through thy precious merits and most powerfull intercession, who livest and reignest with the Father in the Unity of the same Spirit, ever world without end.

Amen.

IV.

For the Ember week in September.

ALmighty God, who giveſt to all life and breath and all things, and bringeſt forth food out of the Earth for the uſe of Man; keep us ever in mind, that this world with all the glory of it fadeth, and the faſhion thereof paſſeth away: and grant that we may ſo uſe the fruits of the ground which thou haſt now given us, and all other thy temporal Bleſſings wherewith thou crowneſt the year, as we abuſe them not to the ſatisfying of our wanton and inordinate appetites; but may evermore ſerve thee in Chriſtian temperance and ſobriety, as it becometh thoſe who, living on earth, have their converſation in heaven; that at the laſt we may be admitted into thy heavenly Kingdom, where we ſhall never hunger or thirſt again, being ſatisfied with the plenteouſneſs of thy Houſe, and filled with the abundance of thy pleaſures for evermore. Grant this, O heavenly Father, for *Jeſus* Chriſt's ſake our Lord. *Amen.*

Aſſiſt

ASsist me mercifully, O Lord, in these my supplications and praiers, and dispose the way of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through *Jesus* Christ our Lord. *Amen.*

PRAI-

PRAIERS FOR The Sick.

The Sick.

PRAIERS FOR THE SICK.

OUR Father which art in heaven, Hallowed be thy, &c.

Verſ. Our help is in the Name of the Lord.

Reſp. Who hath made heaven and earth.

Verſ. Bleſſed be the Name of the Lord.

Reſp. Henceforth world without end. *Amen.*

Glory be to the Father, &c.
As it was in the beginning, &c.

The Antiphona.

BLeſſed are they whom thou chaſteneſt, O Lord, and teacheſt them in thy Law.

Pſal.

Pſal. 25.

UNto thee, O Lord, do I lift up my Soul, *&c.*

as before, pag. 77.

Pſal. 27.

HEarken unto my voice, O Lord, when I cry unto thee: have mercy upon me, and hear me.

2 O hide not thou thy face from me: nor caſt thy ſervant away in diſpleaſure.

3 Thou haſt been my ſuccour: leave me not, neither forſake me, O God of my ſalvation.

4 I ſhould utterly have fainted: but that I believe verily to ſee the goodneſs of the Lord in the land of the living.

5 O tarry thou the Lord's leiſure: be ſtrong, and he ſhall comfort thine heart, and put thou thy truſt in the Lord.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Pſal. 31. 34.

IN thee, O Lord, have I put my truſt: let me never be put to con-

confuſion: deliver me in thy righteouſneſs.

2 Bow down thine ear to me: make haſt to deliver me.

3 And be thou my ſtrong Rock, and houſe of defence: that thou maiſt ſave me.

4 My time is in thy hand: deliver me from the hand of mine enemies.

5 Shew thy ſervant the light of thy countenance: and ſave me for thy mercie's ſake.

6 The eyes of the Lord are over the righteous: and his ears are open unto their praiers.

7 The righteous cry, and the Lord heareth them: and delivereth them out of all their troubles.

8 The Lord is nigh unto them that are of a contrite heart: and will ſave ſuch as be of an humble Spirit.

9 Great are the troubles of the righteous: but the Lord delivereth him out of all.

10 The Lord delivereth the Souls of his ſervants: and all they that put their truſt in him ſhall not be deſtitute.

Glory be to the Father, &c.
As it was in the beginning, &c.

The

The Antiphona.

BLeſſed are they whom thou chaſteneſt, O Lord, and teacheſt them in thy Law.

The 7. Penitential Pſalms.

REmember not, Lord, our offences, nor the offences of our fore-fathers, *&c.*

as before, pag. 141.

The Litany.

O God the Father of Heaven, have mercy, *&c.*

as before, pag. 158.

The Confeſſion.

I Confeſs unto Almighty God, *&c.*

as before, pag. 248.

An humble proteſtation of free Forgiveneſs to others.

I Do farther moſt humbly deſire all and every one whom I have offended, that they would vouchſafe to forgive me. And I do freely and heartily forgive all the world, wherein ſoever any one hath offended me, or done me any manner of injurie whatſoever; even as I deſire

to

to be forgiven of God, and to be abſolved from my ſins for the merits of my bleſſed Redeemer.

Amen.

The Creed.

I Believe in God the Father Almighty, *&c.* *as before.*

After the Creed.

IN this Faith, which I do unfeignedly and wholly believe as a true member of Chriſt's Catholick Church, do I purpoſe to finiſh my life: and if ought ſhall happen by the violence of my ſickneſs, or the ſuggeſtions of my ghoſtly enemies, whereby I ſhall come to think, ſay, or doe any thing contrary to this holy Faith and purpoſe, I do here revoke it before-hand, and proteſt from my Soul, even before Chriſt and his holy Angels, that I give no conſent thereunto; giving moſt humble and hearty thanks unto my loving Creator and Redeemer, that, by the wonderfull goodneſs of his bounty, he hath vouchſafed to bring me to the knowledge of this Faith in him, which with my Soul and body I commend into his moſt holy

and

and mercifull hands, now and at the hour of my death. *Amen.*

The Praiers.

Lord, have mercy upon me.
Christ, have mercy upon me.
Lord, have mercy upon me.

OUR Father which art in heaven, Hallowed, *&c.*

Vers. O Lord, save thy servant.
Resp. Which putteth his (*or her*) truſt in thee.
Vers. Send me help from thy holy place.
Resp. And evermore mightily defend me.
Vers. Let the enemy have no advantage of me.
Resp. Nor the wicked approch to hurt me.
Vers. Be unto me, O Lord, a ſtrong tower.
Resp. From the face of mine enemie.
Vers. O Lord, hear my praier.
Resp. And let my cry come unto thee.

I.

GOD, who declareſt thy almighty power moſt chiefly in ſhewing mercy

mercy and pity; of thy goodneſs and favour vouchſafe to hear theſe my humble and devout praiers, that being now juſtly puniſhed for mine offences, I may be mercifully delivered by thy abundant pity, for the merits of *Jeſus* Chriſt our Lord. *Amen.*

II.

O God, who ſeeſt that I put not my truſt in any thing which I can doe; mercifully grant, that by thy power I may be delivered from all adverſity, and be healed both in body and Soul, through *Jeſus* Chriſt our Lord. *Amen.*

III.

O Lord, look down from heaven, behold, viſit and relieve me thy ſick ſervant; look upon me with the eyes of thy mercy, give me comfort and ſure confidence in thee, defend me from the danger of my deadly enemy, and keep me in perpetual peace and ſafety, through *Jeſus* Chriſt our Lord. *Amen.*

IV.

HEar me, Almighty and moſt merciful God and Saviour: extend thine accuſtomed goodneſs unto me thine humble ſervant, who am now grieved with ſickneſs. Sanctifie,

ctifie, I beſeech thee, this thy Fatherly Correction to me, that the ſenſe of my weakneſs may adde ſtrength to my Faith, and ſeriouſneſs to my Repentance; that if it ſhall be thy good pleaſure to reſtore me to my former health, I may lead the reſidue of my life in thy fear, and to thy glory: or elſe give me grace ſo to take thy viſitation, that after this painfull life is ended, I may dwell with thee in life everlaſting. *Amen.*

V.

O Sweet *Jeſus*, I deſire neither life, nor death, but thy moſt holy will: Thou art the thing, O Lord, that I look for; be it unto me according to thy good pleaſure. If it be thy will to have me die, receive my Soul, and grant that in thee and with thee I may receive everlaſting reſt. If it be thy will to have me live any longer upon earth, give me grace to amend the reſt of my life, and with good works to glorifie thy holy Name, who with the Father and the holy Ghoſt liveſt and reigneſt ever one God, world without end. *Amen.*

VI.

VI.

O God, whoſe nature and property is ever to have mercy and to forgive, receive my humble petitions: and though I be tied and bound with the chain of my ſins, yet let the pitifulneſs of thy great mercy looſe me, for the honour of *Jeſus* Chriſt our Mediator and Advocate. *Amen.*

The Bleſſing.

THe Almighty Lord, who is a moſt ſtrong Tower to all them that put their truſt in him, to whom all things in heaven, in earth, and under the earth do bow and obey, be now and evermore my defence, and make me know and feel, that there is none other Name under heaven given to man, in whom and through whom I may receive health and ſalvation, but onely the Name of our Lord *Jeſus* Chriſt. *Amen.*

PRAIERS
AT
The Hour of Death.

OUR Father which art in Heaven, Hallowed be thy, *&c.*

Vers. O Lord, save thy servant.
Resp. Which putteth his (*or her*) trust in thee.

Psal. 13. and 16.

CONsider and hear me, O Lord my God: lighten mine eyes that I sleep not in death: lest mine enemy say, I have prevailed against him.

2 My trust is in thy mercy: and my heart shall be joyfull in thy salvation.

3 All my delight is upon the Saints: and upon such as excell in vertue.

4 The Lord himself is the portion of mine inheritance, and of my cup: yea, I have a goodly heritage.

5 I have

5 I have ſet God before mine eyes: for he is on my right hand, and therefore I ſhall not fall.

6 Wherefore my heart was glad, and my glory rejoyced: my fleſh alſo ſhall reſt in hope.

7 For why? thou ſhalt not leave my Soul in hell: neither ſhalt thou ſuffer me to ſee corruption.

8 Thou ſhalt ſhew me the path of life: in thy preſence is the fulneſs of joy, and at thy right hand there is pleaſure for evermore.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Pſal. 23.

THe Lord is my Shepherd; therefore can I lack nothing.

2 He ſhall feed me in a green Paſture: and lead me forth beſides the waters of comfort.

3 He ſhall convert my Soul: and bring me forth in the paths of righteouſneſs for his Name's ſake.

4 Yea, though I walk through the vally of the ſhadow of death, I will fear no evil: for thou art with me, thy Rod and thy Staff comfort me.

5 Thy loving kindneſs and mercy ſhall follow me: and I will dwell in the houſe of the Lord for ever.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Pſal. 38. and 39.

PUt me not to rebuke, O Lord, in thine anger: neither chaſten me in thy heavy diſpleaſure.

2 For thine arrows ſtick faſt in me: and thy hand preſſeth me ſore.

3 There is no health in my fleſh, becauſe of thy diſpleaſure: neither is there any reſt in my bones, by reaſon of my ſin.

4 For my wickedneſſes are gone over my head: and are like a ſore burthen, too heavy for me to bear.

5 My wounds ſtink, and are corrupt: through my fooliſhneſs.

6 I am brought into ſo great trouble and miſery: that I goe mourning all the day long.

7 For my loins are filled with a ſore diſeaſe: and there is no whole part in my body.

8 I am feeble and ſore ſmitten: I have roared for the very diſquietneſs of my heart.

9 Lord,

9 Lord, thou knoweſt all my deſire: and my groaning is not hid from thee.

10 Forſake me not, O Lord my God: be not thou far from me.

11 Lord, let me know mine end, and the number of my daies: for thou haſt made them as a ſpan long, and verily every man living is altogether vanity.

12 For man walketh in a vain ſhadow, he diſquieteth himſelf in vain: he heapeth up riches, and cannot tell who ſhall gather them.

13 And now, Lord, what is my hope? truly my hope is even in thee.

Glory be to the Father, *&c.*
As it was in the beginning, *&c.*

Pſal. 102.

HEar my praier, O Lord: and let my crying come unto thee.

2 Hide not thy face from me in the time of my trouble: incline thine ears unto me when I call; O hear me, and that right ſoon.

3 For my daies are conſumed away like ſmoke: and my bones are burnt up as it were a firebrand.

4 My heart is ſmitten down and withered like graſs: ſo that I forget to eat my bread.

5 For the voice of my groaning: my bones will ſcarce cleave to my fleſh.

6 My daies are gone like a ſhadow: and I am withered like graſs.

7 O Lord, let it be thy pleaſure to deliver me: make haſte, O Lord, to help me.

8 Thou art my Helper and Redeemer: make no long tarrying, O my God.

Glory be to the Father, &c.
As it was in the beginning, &c.

Job 14.

MAn that is born of a Woman hath but a ſhort time to live, and is full of miſery. He cometh up, and is cut down like a Flower: he fleeth away like a ſhadow, and never continueth in one ſtay.

Verſ. O Lord, hear our praier.
Reſp. And let our cry come unto thee.

THE

THE LITANIE.

O God the Father of Heaven: have mercy upon us miſerable ſinners, and upon the Soul of this thy ſervant.

O God the Father, &c.

O God the Son, Redeemer of the World: have mercy upon us miſerable ſinners, and upon the Soul of this thy ſervant.

O God the Son, &c.

O God the holy Ghoſt, proceeding from the Father and the Son: have mercy upon us miſerable ſinners, and upon the Soul of this thy ſervant.

O God the holy Ghoſt, &c.

O Holy, Bleſſed and Glorious Trinity, three Perſons and one God: have mercy upon us miſerable ſinners, and upon the Soul of this thy ſervant.

O holy, bleſſed and glorious Trinity, &c.

Remember not, Lord, our iniquities, nor the iniquities of our forefathers, neither take thou vengeance of our ſins: ſpare us, good Lord, and ſpare this thy ſervant whom thou haſt redeemed with thy moſt precious

bloud, and be not angry with us for ever.

Spare us, good Lord.

From all evil and mischief, from the crafts and assaults of the Devil,

Good Lord, deliver him (*or* her.)

From thy wrath, and from everlasting damnation,

Good Lord, deliver, &c.

From the fear of death, from the burthen of his (or *her*) sins, and from the power of Hell,

Good Lord, deliver, &c.

By the multitude of thy mercies, and by thy goodness which hath been ever of old,

Good Lord, deliver, &c.

By the mystery of thy holy Incarnation, by thy holy Nativity and Circumcision, by thy Baptism, Fasting and Temptation,

Good Lord, deliver, &c.

By thine Agony and bloudy Sweat, by thy Cross and Passion,

Good Lord, deliver, &c.

By thy precious Death and Burial, and by thy glorious Triumph over Death and Hell,

Good Lord, deliver, &c.

By thy most wonderfull Resurrection and Ascension, and by the mira-

miraculous coming down of the holy Ghoſt,

Good Lord, deliver, &c.

In this time of his (or *her*) tribulation, in this hour of death, and in the day of Judgment,

Good Lord, deliver, &c.

We ſinners do beſeech thee to hear us, O Lord God: that it may pleaſe thee to deliver the Soul of this thy ſervant from the power of his (or *her*) enemies;

We beſeech thee to hear us, good Lord.

That *he* may evermore have a ſure affiance and truſt in thy mercy;

We beſeech, &c.

That it may pleaſe thee to be *his* Defender and Keeper, giving *him* the victory over Death, Hell & Sin;

We beſeech, &c.

That it may pleaſe thee to ſuccour, help and comfort *him* in this *his* danger, neceſſity and tribulation;

We beſeech, &c.

That it may pleaſe thee of thy goodneſs to forgive *him* all *his* offences;

We beſeech, &c.

That it may pleaſe thee to aſſwage *his* pain, and to give *him* a

quiet and joyfull departure;

We beseech, &c.

That it may please thee to guard *him* with thy holy Angels, and to take *him* unto thy favour, through the merits of Christ our Saviour;

We beseech, &c.

That it may please thee to shew *him* the path of everlasting life, and the fulness of joy at thy right hand, where there is pleasure for evermore;

We beseech, &c.

Son of God: we beseech thee to hear us.

Son of God, &c.

O Lamb of God: that takest away the sins of the World,

Grant him *thy peace.*

O Lamb of God, that *&c.*

Have mercy upon him.

O Christ, hear us.

O Christ, &c.

Lord, have mercy upon *him*.

Christ, have, &c.

Lord, have mercy upon *him*.

THe peace of God the Father, the Son, and the Holy Ghost, be with *him* evermore.

The manner of commending the Soul into the hands of God, at the very point of time when it is departing from the body.

WE brought nothing into this world, neither may we carry any thing out of this world. The Lord giveth, and the Lord taketh away. Even as the Lord pleaſeth, ſo cometh every thing to paſs. Bleſſed be the Name of the Lord.

INto thy merciſull hands, O Lord, we commend the Soul of this thy ſervant now departing from the body: acknowledg, we meekly beſeech thee, a work of thine own hands; a Sheep of thine own fold, a Lamb of thine own Flock, a Sinner of thine own redeeming. Receive *him* into the bleſſed arms of thy unſpeakable mercy, into the ſacred reſt of everlaſting peace, and into the glorious eſtate of thy choſen Saints in Heaven.

God the Father who hath created thee, God the Son who hath redeemed thee, God the holy Ghoſt who hath

hath infuſed his Grace into thee, be now and evermore thy defence, aſſiſt thee in this thy laſt trial, and bring thee into the way of everlaſting life. *Amen.*

Chriſt that redeemed thee with his Agony and bloudy Death, have mercy upon thee, and ſtrengthen thee in this agony of death. *Amen*

Chriſt *Jeſus* that roſe the third day from death, raiſe up thy body again in the reſurrection of the juſt. *Amen.*

Chriſt that aſcended into Heaven, and now ſitteth at the right hand of God, bring thee unto the place of eternal happineſs and joy. *Amen.*

God the Father preſerve and keep thee; God the Son aſſiſt and ſtrengthen thee; God the Holy Spirit defend and aid thee; God the Holy Trinity be ever with thee: that thy death may be precious in the ſight of the Lord, with whom thou ſhalt live for evermore. *Amen.*

Then let be ſaid plainly, diſtinctly, and with ſome pauſes, theſe ejaculatory Meditations and Praiers.

GOe to thy reſt, O my Soul, for the Lord hath upholden thee.

From death to life, from ſor-

row

row to joy, from a vale of misery to a Paradiſe of mercy.

I know that my Redeemer liveth, and that I ſhall be raiſed again in the laſt day.

I ſhall walk before the Lord in the land of the living.

In thee, O Lord, have I truſted: let me never be confounded.

Make me to be numbred with thy Saints in glory everlaſting.

Into thy hands I commend my ſpirit: for thou haſt redeemed me, O Lord, thou God of Truth.

I am poor and needy: but the Lord careth for me.

I deſire to be diſſolved, and to be with Chriſt.

Thou art my Helper & Redeemer: make no long tarrying, O my God.

Come Lord *Jeſu*, Come quickly.

O Lord, let it be thy pleaſure to deliver me: make haſt, O Lord, to help me.

Lord *Jeſus*, receive my ſpirit.

And theſe to be repeated until the Soul be departed.

Then,

O Thou Lamb of God, that takeſt away the ſins of the World: grant *him* thy peace.

With

With this Praier.

O Lord, with whom do live the ſpirits of them that die, and by whom the Souls of thy ſervants, after they be delivered from the burthen of this fleſh, be in perpetual joy and felicity; we moſt meekly beſeech thee for this thy ſervant, that having now received the Abſolution from all *his* ſins which *he* hath committed in this world, *he* may eſcape the gates of Hell, and the pains of eternal darkneſs: that *he* may for ever dwell with *Abraham*, *Iſaac* and *Jacob* in the Region of light and thy bleſſed preſence, where there is neither weeping nor heavineſs; and that when the dreadfull day of the general Judgment ſhall come, *he* may riſe again with the juſt, and receive this dead body, which muſt now be buried in the earth, to be joined with *his* Soul, and be made pure and incorruptible for ever after in thy glorious Kingdom, for the merits of thy dear Son our Saviour *Jeſus* Chriſt. *Amen*.

PRAI-

PRAIERS
AND
THANKSGIVINGS
FOR
Sundry Purpoſes.

BRITISH MUSEUM

A PRAIER AND Thankſgiving FOR *The whole Eſtate* OF *Chriſt's Catholick Church.*

¶ *With a* Commemoration *of the Saints before us.*

ALmighty God, who by thy holy Apoſtle haſt taught us to make Praiers and Supplications for all men; we humbly beſeech thee moſt mercifully to receive theſe our praiers, which we offer unto thy divine Majeſty for all men in general, and more eſpecially for thine own people, the holy Catholick Church, the Mother of us all that bear the Name of Chriſt; beſeeching thee to inſpire it continually with the Spirit of truth, unity, and concord: and grant that all they who do confeſs thy Ex Liturg. Eccl.

thy holy Name, may agree in the truth of thy holy Word, and live in unity and godly love, being one Fold under one Shepherd, *Jesus* Christ our Lord And here forasmuch as we be not onely taught to pray, but to give thanks also for all men, we do offer up unto thee most high laud and hearty thanks for all thy wonderfull Graces and Vertues which thou hast declared in all thy Saints, and by them bestowed upon thy holy Church from the beginning of the world: and chiefly in the glorious and most * blessed Virgin *Mary*, the Mother of thy Son *Jesus* Christ our Lord; as also in the blessed Angels of Heaven; and in all other holy persons upon earth, who by their Lives and Labours have shined forth as Lights in the several generations of the World, such as were the holy Patriarchs, Prophets, Apostles and Martyrs, whom we remember with honour, and commemorate with joy; and for whom, as also for all other thy happy Servants our Fathers and Brethren, who have * departed this life with the seal of Faith, and do now rest in the sleep of peace, we praise and magnifie thy

* S. Luk. 1. 48.

* Injunct. cap. ult. & Can. 55.

thy glorious Name: moſt humbly deſiring that we may ſtill continue in their holy Communion and enjoy the comfort thereof while we are on earth, following with a glad will and mind their holy examples of godly living and ſtedfaſtneſs in thy Faith; and that at the laſt day we with them and they with us may attain to the Reſurrection of the juſt, and have our perfect conſummation both of Soul and body in the Kingdom of Heaven. For theſe, and for all other things that thou, O God, wouldſt have us to pray, and to praiſe thy great Name, we are bold to call upon thee, and ſay as Chriſt our Lord hath taught us,

Our Father, &c.

For our Parents.

ALmighty God, Father of our Lord *Jeſus* Chriſt, of whom the whole family in heaven and in earth is named; I give thee moſt humble thanks, for that thou didſt of thy divine providence vouchſafe to let me be born of Chriſtian Parents, by whoſe care I was firſt brought unto thy holy Baptiſm, and afterwards brought up in thy holy Religion.

gion. I beseech thee, O blessed God, who art the Rewarder of every good work, to recompense them their full reward, even out of the riches of thy bounty and goodness. Give them peace and plenty; defend them from all dangers both of body and Soul; keep them in the stedfastness of thy faith, and in the obedience of thy holy commandments: that so having thee their mercifull and gentle Father, after many happy daies here in this life, they may at last be brought unto life everlasting, through *Jesus* Christ. *Amen.*

Another for our Parents.

ALmighty God, who hast streightly commanded us to honour our Father and our Mother next unto thee; grant me of thy goodness and grace so to love and to honour my Parents, to fear and to obey them, to help and to pray for them, as thou in thy holy Word hast directed and charged me to doe: that both in their life and at their death their Souls may bless me, and by thy Fatherly mercy I may obtain that blessing which thou hast pro-

promiſed to thoſe that honour their father and their mother; and that thou ſeeing my unfeigned heart and reverence towards them, maieſt become my loving heavenly Father, and number me amongſt thoſe thy children who are heirs of thy glorious Kingdom, through thy welbeloved and dear Son *Jeſus* Chriſt our Lord. *Amen.*

For our Children.

ALmighty God, the Father and Maker of us all, who of thy bleſſing and goodneſs haſt vouchſafed to make me a Father (or *Mother*) of children; be pleaſed alſo to accept my hearty thankſgiving and devout praiſe for the ſame: and grant me thy heavenly grace and aſſiſtence ſo to train them up in thy godly nourture, vertue, religion and diſcipline, that they may continually ſerve, honour and obey thee their heavenly Father; and that thou acknowledging and bleſſing them as thy children here, maieſt bring them to the bleſſing prepared for thy children hereafter, through *Jeſus* Chriſt our Lord. *Amen.*

A Praier

A Praier to be used by Women that travail with Child.

ALmighty God, the Father of all mercy and comfort, of whose onely gift it is that the womb becometh fruitfull; graciously behold me thine humble and unworthy Handmaid, that as by thy good providence I have conceived a Child within my womb, into which thou hast breathed a spirit of life, so by thy continual aid I may be preserved with it from all perils, and at the fulness of my time may safely bring it forth into the world, to the joy and comfort of my own Soul, and to the glory of thy holy Name, through *Jesus* Christ our Lord. *Amen.*

Another.

MErcifull Lord, who, when thou tookest upon thee to deliver Man, didst not abhor the Virgin's womb, but, when the fulness of time came, wast thy self made of a woman; I beseech thee for thy tender pity and goodness to protect and strengthen me against all the dangers and pains of my Labour and Travail,

vail, that through thy moſt mighty aid I may be ſafely delivered of this happy fruit which thou haſt created in my womb: and when it is born and brought forth into the world, vouchſafe alſo that it may be born again by Baptiſm, and brought up in thy holy Religion, till it be finally brought to thine everlaſting Kingdom, where, with the Father and the holy Ghoſt, thou liveſt and reigneſt, ever one God, world without end.

Amen.

A Thanksgiving after Child-birth.

GRacious God, by whoſe providence we are all fearfully and wonderfully made, who beholdeſt us when we are yet unperfect, and in whoſe Book are all our members written; I humbly beſeech thee to accept this my reverence of thy power, and to receive this my moſt hearty praiſe and thankſgiving, which I now offer up unto thy divine Majeſty, for thy bleſſed favour and goodneſs towards me, in vouchſafing to aſſiſt me during the time of this my dangerous Travail, and to bleſs me with a joyfull Benediction, even

even the fruit of mine own womb. Behold, O Lord, what thine own hands alone have faſhioned, and grant that this little Infant, which thou haſt made by thy power, may be preſerved by thy goodneſs, and forthwith enjoying the benefit of thy holy Baptiſm, may be made a lively member of thy Church, and be carefully brought up to ſerve thee in all godlineſs and honeſty, through the merits of thy wel-beloved Son *Jeſus* Chriſt our Lord. *Amen.*

A Thanksgiving for Recovery from Sickneſs.

PRaiſe the Lord, O my Soul, and all that is within me praiſe his holy Name: who hath ſaved thy life from deſtruction, and crowned thee with mercy & loving-kindneſs. O Lord my God, I cried unto thee, and thou haſt healed me. Therefore will I ſing of thy praiſe without ceaſing, and I will pay my vows, and give thanks unto thee for ever. *Amen.*

A Praier in the time of War.

O Almighty God, King of all kings, and Governour of all things,

things, whoſe power no creature is able to reſiſt, to whom it belongeth juſtly to puniſh ſinners, and to be mercifull to them that truly repent; ſave and deliver us, we humbly beſeech thee, from the hands of our enemies, abate their pride, aſſwage their malice, and confound their devices: that we, being armed with thy defence, may be preſerved evermore from all perils, to glorifie thee, who art the onely giver of all victory, through the merits of thy onely Son *Jeſus* Chriſt our Lord. *Amen.*

A Thankſgiving for Peace and Victory.

O Almighty God, who art a ſtrong Tower of defence unto thy ſervants; we give unto thee moſt hearty praiſe and thanks for that thou haſt delivered us from our enemies, and from thoſe many and fearfull dangers wherewith we were lately compaſſed; acknowledging thy goodneſs, that we were not conſumed by them, and beſeeching thee for thy mercies to eſtabliſh us in this happy Peace, and to continue on thy loving kindneſs to us (who art our

only Saviour and mighty Deliverer) through *Jesus* Christ our Lord. *Amen.*

A Thanksgiving for restoring publick Peace at home.

O Eternal God our heavenly Father, who alone makest men to be of one mind in a house, and stillest the outrage of a violent and unruly people: We bless thy holy Name that it hath pleased thee to appease the seditious tumults which have been lately raised up amongst us; most humbly beseeching thee to grant to all of us grace, that we may henceforth obediently walk in thy holy commandments, and leading a quiet and peaceable life in all godliness and honesty, may continually offer unto thee our sacrifice of praise and thanksgiving for these thy mercies towards us, through *Jesus* Christ our Lord. *Amen.*

A Prayer in the time of any common Plague.

O Almighty God, who in thy wrath didst send a Plague upon thine own people in the wilderness for their obstinate rebellion against *Moses* and *Aaron*, and also in the

time of King *David* didſt ſlay with the plague of Peſtilence threeſcore and ten thouſand, and yet remembring thy mercy didſt ſave the reſt; have pitie upon us miſerable ſinners, who now are viſited with great ſickneſs and mortality: that like as thou didſt then accept of an atonement, and didſt command the deſtroying Angel to ceaſe from puniſhing; ſo it may now pleaſe thee to withdraw from us this Plague and grievous ſickneſs, through *Jeſus* Chriſt our Lord. *Amen.*

A Thankſgiving for deliverance from any Plague.

O Lord God, who haſt wounded us for our ſins, and conſumed us for our tranſgreſſions, by thy late heavy and dreadfull viſitation, and now, in the midſt of judgement remembring mercy, haſt redeemed our Souls from the jaws of death; we offer unto thy fatherly goodneſs our ſelves, our Souls and bodies, which thou haſt delivered, to be a living ſacrifice unto thee, alwaies praiſing and magnifying thy mercies in the midſt of thy Church, through *Jeſus* Chriſt our Lord. *Amen.*

A Praier and Thanksgiving for every true Subject to use upon the Anniversary day of the King's Reign.

LOrd, by whom Kings do reign, and Princes are set up to bear rule over their people, and by whose gracious Providence thy Servant and our dread Sovereign King CHARLES was as this day placed in the Royal Throne of his Kingdom; accept, we beseech thee, the grateful Commemoration which we now make before Heaven and before Thee, of this thy great goodness and blessing towards us; that while we offer up our vows and sacrifices of Thanksgiving to the praise of thy glorious Name, thou maiest bless the King with thy favours, and crown Him with continual honour; granting Him a long, prosperous and religious Reign over his people, and granting us a true, quiet, humble and obedient subjection under Him: that He ruling us prudently with all his power, we may obey Him loyally with all lowliness and chearfulness of mind;

and that both He and we evermore endeavouring to set forth the beauty of thy Church Militant here on earth, may be at last exalted to the glory of thy Church Triumphant in the Heavens, through *Jesus* Christ our Lord. *Amen.*

A Praier and Thanksgiving upon the Anniversary day of our Birth.

ALmighty God, the Father and Maker of all things, by whose blessed goodness I was fearfully and wonderfully made in my mother's womb, and unto whose blessed providence I have been left ever since I was born, and hung upon my mother's breasts; I praise and magnifie thy glorious Name for this thy great goodness towards me: most humbly beseeching thee, that I may be taught to number my daies, and to apply my heart unto wisedom; that I may know to what end I was born, and had both body and life given me, even to serve thee the living God; that I may bewail my sinfull years past, and spend the rest of my time here in a godly, righteous and sober

life; that as I have now finished ooo. years of my life here in thy favour, so I may continue and finish up the remainder of my daies in thy fear; and that as thou didst upon this day take me out of my mother's womb to live here a little time, so thou maiest at the last day take me out of my mother's womb again, even the grave and the womb of the earth, to live with thee for ever, through *Jesus* Christ our Lord. *Amen.*

A Praier and Thanksgiving upon the Anniversary day of our Baptism.

O Lord, heavenly Father, Almighty and everlasting God, who of thine infinite goodness towards me, when I was born in sin, and was no other then an heir of everlasting wrath, didst vouchsafe that I should as upon this day be born again of water and the Holy Ghost in the blessed Laver of Baptism, being thereby made a member of Christ and an heir of eternal life; for this thine inestimable favour I do here gratefully commemorate that happy

day,

day, and in most humble and hearty wise I do extoll the abundant riches of thy glorious grace, in thy sight, and in the sight of thy holy Angels, with all the company of Heaven, renewing that sacred vow which was then made in my Name, to forsake this wicked World, and to live as a Christian ought to doe, in obedience to thy holy Faith and Commandments: most humbly beseeching thee of thy great mercy to pardon me all former breaches of my solemn promise, and to endue me so with the assistance of thy holy Spirit, that henceforth I may walk in newness of life, worthy of that blessed estate whereunto thou hast called me; and keeping my self unspotted of the World, the Flesh and the Devil, I may daily die unto sin, for which cause I was baptized into the death of Christ; and as I have had my part this day in the first regeneration, so I may at the last day have my part in the second and great regeneration of the world, to live and reign with thee for ever, through the merits of *Jesus* Christ our Lord. *Amen.*

A Prayer

A Praier wherewith S. Augustine began his Devotions, admiring the unspeakable Majestie and Attributes of God.

Confess. l. 1. cap. 4.

WHat art thou, O my God? What art thou, I beseech thee, but the Lord my God? For who is Lord besides our Lord? or who is God besides our God? O thou supreme, most powerfull, most mercifull, most just, most secret, most present, most beautifull, most mighty, most incomprehensible, most constant, and yet changing all things; immutable, never new and never old, and yet renewing all things; ever in action, and yet ever quiet; heaping up, yet needing nothing; creating, upholding, filling, protecting, nourishing and perfecting all things.

Thou lovest, and yet thou art not transported: Thou art jealous, yet thou art void of fear: Thou dost repent, yet thou art free from sorrow: Thou art angry, and yet never art unquiet: Thou takest what thou findest, yet didst thou never lose any thing: Thou art never poor,

poor, and yet thou art glad of gain; never covetous, and yet thou exactest profit at our hands. We beſtow largely upon thee, that thou maieſt become our debtor: yet who hath any thing but of thy gift? Thou paieſt debts, when thou oweſt nothing: Thou forgiveſt debts, and yet thou loſeſt nothing. And what ſhall I ſay, O my God, my life, my joy, my holy, dear delight? Or what can any man ſay, when he ſpeaketh of thee? And woe be to them that ſpeak not of thee, but are ſilent in thy praiſe: for even they who ſpeak moſt of thee, may be accounted to be but dumb. Have mercy upon me, O Lord, that I may ſpeak unto thee, and praiſe thy Name. *Amen.*

A Praier wherewith to conclude all our Devotions.

ALmighty God, who haſt promiſed to hear the petitions of them that ask in thy Son's Name; I beſeech thee mercifully to encline thine ears unto me, who have made now my praiers and ſupplications unto thee: and grant that thoſe things which I have faithfully aſked

ked according to thy will, may be effectually obtained, to the relief of my necessity, and to the setting forth of thy glory, through *Jesus* Christ our Lord. *Amen.*

The Blessing.

THE Peace of God which passeth all understanding; the blessing of God Almighty, the Father, the Son, and the Holy Ghost; the virtue of Christ's blessed Cross and Passion be with me, now and at the hour of death. *Amen.*

5 AP 58

FINIS.